ANN ARBOR ARGUS

WHITE PANTHER COMMUNITY NEWS SERVICE - ISSUE 28 - AUG 27-SEPT 10 - 15¢ (25¢ Outside Mich.)

ANGELA DAVIS, WOMAN REVOLUTIONARY, MAKES FBI TOP TEN, ELUDES CAPTURE--- ALL POWER TO THE SISTERS WHO FIGHT!

INSIDE:

INSIDE DOPE—COMMUNITY NEWS—SELF DEFENSE SUPPLEMENT—PEOPLE'S ARMY JAMBOREE—WISCONSIN BLOWS ROYAL OAK RIOT—BOBBY SEALE— REVOLUTIONARY DICTIONARY—FURRY FREAK BROTHERS!

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THE DOPE PAGES:

I came through one of those programs and the most radical thing I ever heard was this doctor asked the "A" therapy group, the most advanced therapy group, what they had learned in therapy that would apply to the war in Vietnam, and the cats said, well they didn't know and since you asked the question you must have the answer so what's the answer? And the doctor said "the basis of any kind of therapy is to help you distinguish that which moves towards life and that which moves towards death. And you should be able to distinguish from political patterns, whether a government or a nation or a society moves towards life or moves towards death." We all know which way Amerika's moving.

Argus: Tell me about it. smack that is, scag, junk, jones, h, horse, pete, stuff, heroin. . .

When I asked you about it before, I spoke of "the drug problem" and called it a problem, and you asked me what I meant by problem. I got the impression that there's another side to it. Like why'd you get into it? I mean people don't do junk in order to become degradee, and they don't take junk in order to become useless, I think. Maybe to relieve that anger you talked about, but I think there's something else. . .that not having done junk, I can't understand.

Mike: Yeah, well on one hand the junkie is, to me and to most junkies I know, like this really romantic bohemian figure, you know? He is like the fast cat on the corner, he's the money maker, he's the hustler, he's fast, he knows what's happening. . .and like junk is a really sensual experience. To get high on junk is total sensuality. People who refuse the spot that's been laid out for them, people like get to a certain point in their life and see where the society's trying to run them and say well this isn't for me I want something different.

Argus: How is junk an answer to that?

Mike: Because it is something different because it's totally destructive to that society; it doesn't aid that society in any way, and it is like parasitical to that society. You rip that society off to get your fix, support your habit. And since like when a person gets to that point and realizes that there's no place for them to go they get really pissed, they're really happy to rip the society off, it becomes a positive thing.

Argus: Why junk? You can take dope, mescaline, lsd, cocaine, lots of unaddictive stuff that takes you out of the whole context, but lets you go back if you want. But I can sort of see. . .smack is a total commitment drug, like you commit yourself in a bizarre way, in a permanent way, to being outside. But why not our new culture?

Mike: Well, it's like junk holds you. Those other drugs *really* don't hold you in the same kind of way. . .

Argus: Why would you want something that holds you instead of a drug that you could manipulate?

Mike: Well, when I took junk, I was very angry, very expansive, very explosive, but I had no direction. I needed a total commitment, something to direct me. The experience of my life in this society made me weak, gave me a real sense of my weakness and I didn't see. . .I wanted to be manipulated. . .because since I felt that I was being manipulated any way, at least, you know, I was deciding where. it's like this whole mechanical thing, like you stick a needle in your arm and you shoot a fix and it's like this routine. Like you get up in the morning and you're sick and you get your fix. Your morning fix is right there by the bed. Like your works, your cooker, and your bag, all right there waiting for you. And after you get straight you gotta go out and make some money and you gotta take care of business. It's really like a whole life right there all day long. And I think it's a whole particular kind of a life in the eyes of society and even a lot of revolutionaries I mean noone can deny that junk is a bogue trip. And for people who feel very bogue about themselves, they do it and it's like they accept it and say yeah, I'm a raunchy motherfucker, yeah I'm a junky and I dig it so what, I get high.

It's also a very *me* trip. Really individualistic. Like cats will talk about o my jones is coming down, I'm sick and I'll do anything for my habit. . .

Argus: Like the Velvet Underground song, it's my life and it's my wife. . .

Mike: Right right, yeah. I think that's really true. I think also that cats that are into junk are often really fucked up around women. But junk is the answer to that. Junk is the answer to everything. Junk is the answer to food, the answer to love; anything that you can get from this life, a good fix will, for at least five hours, bring it around. What's fucked up is that it also denies you. . .stops you from making the next step to getting those real things.

Argus: Gives you like an intangible replacement product, takes away the need without filling it. . .

Mike: Right.

Argus: Why is junk bogue? I mean, you said before, everybody knows it's bogue, but as far as I can see, junk, dope. As long as you're gettin it, why kick?

Mike: Well, junkies get into . . .it's not a theoretical trip. It's a real trip. And like in New York, a cat's gotta go out and steal to get a habit; you don't get a habit by accident. And then that habit is a real thing; unless you satisfy that jones, unless you get straight with that jones, you're inoperative. The other effects of it are what usually happens; when you're a dope fiend your hair falls out, your eyes go bad.

Argus: I thought that was from other stuff, like if you took speed with it, or maybe impurities.

Mike: If one had pure heroin and didn't have to deal with impurities. one woman was known to take three grains every day for fourty years and live to be eighty and in perfect health, but that not the case of the junk scene, cause junk scene is goin, it's goppin, it's deahn with the man, with the pigs. It's a whole trip and the reason it's a bogue trip is it doesn't move towards life. I feel that junkies act out their anger a lot more than they're acting out their love or their creativity. And that just gets really empty after awhile.

Argus: Would you say it's cool to get high on smack once in awhile?

Mike: Yeah. I guess it's okay. It's like opium. But again I think . . .drugs isn't what we move into, but drugs is like where we come from, and we always keep that with us. Like you just don't move into junk. I dig getting high, but a junky doesn't just get high. He gets high every day. And a junky doesn't even get high after awhile, he just gets straight.

Argus: And like to let smack solve your problems, leaving the same ones there for your brothers and sisters is actually robbing them of one more angry arm to wield in the struggle, to leave them in a way defenseless. Like if you're taking a fix to relieve the pain of the oppression on your back, and you look around while you're fyin up and your friends are all fyin up or wishin they were fyin up, or you're wishin maybe they would so they wouldn't be so fucked over, you can see that everybody must have a problem, and instead of solving the problem for one of you, you could be fightin together with all the amerikan junkies to obliterate the problem. . .

Mike: Right, which is really bullshit. And it's also anti-communist cause it comes out of this whole bag of the individual. junk is a one man trip, it's not really anything that you do with anybody else. If you have a habit, when you get sick and you need to get straight, it's like you got to get straight for your habit. Where I come from a habit is used as an excuse for really bogue stuff, really low life stuff. Guys will like steal money out of their mother's pocket books, sell their wives' rings, you know rip off somebody's alarm clock, all on the basis of they have to do this for their habit, and these very same people not two, three months before, worked very hard to get a habit.

I think the main thing that's dangerous about junkies is the bullshit romantic image they offer about who they are and what they're about.

And it was like this whole identity around the block, who was a dope fiend (we called ourselves dope fiends) and who was hustlin and who was dealin and it was a whole identity trip, to come around with the best stuff or make the best connection. And it was something to do for me; and what's really important for me to understand now is how incredibly angry every dope fiend is; a very very angry, very violent person.

Argus: A potential revolutionary?

Mike: Right on. Like in the high schools in New York, the smartest most aggressive kids, would come in and find out that the school couldn't deal with them, couldn't deal with their questions, their needs; and after awhile, those very smart aggressive kids would start comin in to school on the nod.

Argus: And stop struggling with the school and with the system. . .so in a way junk is a rip off of the revolution. . .

Mike: I think we just have to find kids who are gonna articulate their anger and never even go into that bag; like there are young kids in Harlem that know about the Black Panther Party, that would never even conceive of fucking around with junk, cause they don't need junk to articulate their anger, cause they have the revolution to articulate their anger.

People who get into junk feel in their gut what's going on around them, and really feel absolute necessity for a really heavy answer.

Argus: Junk is pretty heavy.

Mike: O yes. And a heavy oppressor. In New York around the 1950's heroin started being introduced to the scene. And like you could get heroin for free. Cans were goin for 50 cents; three grains cans. Older guys were tellin me that three people could get high off one cap. There was a lot of it around. Lots of jazz musicians were into junk. Like the beat scene was the cool scene, and the nod and scratch your nose was really where it was at. And I knew some black dudes who got into it then, and they said they never even knew what sick was because they were high all the time. The pigs never hassled people. You could get stopped on the corner with a glassine bag full of white powder, and cats would tell em yeah this is hoot powder, talcum powder; and it was cool, you know?

In New York City in the 50's there were maybe 20-30 thousand addicts, tops. Now you're talking about 200-250 thousand. Now what that's done, is that takes your oppressed communities. when a man or woman turns into an addict, they start rippin off the neighbor's tv next door, rippin off the radio of the woman upstairs. . .and what that does is it totally destroys communities, the feeling of community. Like the junk trip is a whole way of developing a kind of devisiveness within a community that keeps them from moving (towards liberation).

And the junky is caught in this bag where they've got him, this fucked up individual, out of his brain and don't know what to do but his jones, caught between his habit on the one side and the pigs on the other side. And what I see when I talked about that three grains for 50 cents and 75 cents. . .well what happened in New York City is panics, and there would be a panic every year, where everybody would be really sick, and then the price would go up a little so that when I stopped using junk in 63, three grains of smack were going for like seven dollars. I don't know what it goes for now. And also until that time, in New York, with the largest drug problem, and they had it for 10 years, you could get a suspended sentence on your first bust and on your second bust get 30 days, and nobody white, nobody with any money at all, went to jail. So like 15 years was given for this whole drug thing to go down, and then the liberals come out and they're gonna solve the drug problem. So how do they solve the drug problem, but by setting up these five-ass concentration camps and sticking the junkies in. They didn't try to solve the drug problem by wiping out the Mafia, because to do that they would have to wipe out the New York Police Department.

Argus: To wipe out junk you'd have to wipe out the need for junk, and to wipe out the need for junk you'd have to wipe out the system.

Mike: Right on. They tell junkies: you're a junky cause you're fucked up and not because you're brought up in a fucked up system. And well, I'm sure all the brother and sister dope fiends out there aren't gonna fall for it.

The whole orientation is very destructive; when they get into psychology, they get into it on a very individualistic kind of level. Like synanon has developed this whole kind of what they think is group therapy, where people start getting strength from doing each other in, which is like the whole Amerikan capitalist thing.

Argus: Eldridge mentioned this idea of the pigs using the carrot and the stick, where the Mafia acts out a seducer role, allow the Mafia a free hand to use dope to seduce you into non-revolution, into passivity; and if you don't use dope like that, then they getcha when you're out on the line, when you're out in the streets.

Mike: Yeah. There's a whole thing about how hard drugs have been used in this country. That whole story that we hear about how you're introduced to grass, and then you go on to the next thing, and pretty soon you're on "the hard stuff". . .

Argus: 95% of all junkies started on marijuana, but forgetting to mention that only 1% of all dope smokers use smack. . .

Mike: Yeah and also pigs always throw grass into the same bag as the harder drugs, giving the impression that it's all the same, if you're smoking grass, there's no reason not to be doing smack, really, it's just another high, only better. And once you get high and dig that it's really groovy to get high and a drag to do all that shit they got laid out for you to do, you start getting into this whole drug culture thing. Then the Mafia comes in, and seizes control of the grass; and then the big Amerikan government comes in, and goes into the operation intercept trip, and then the grass stops coming. And all these kids, been diggin gettin high and gettin it on; wow they're gettin bored, they wanta get high. . .they're not heavy into the do's and dont's of American society, on account of it's basically bullshit anyway, and all of a sudden this guy shows up, got a bag full of reds. Now these here reds are only 25 cents apiece, maybe 3 for 75 cents, and there ain't no grass around, and people want to get high. . .gotta get high in amerikkka.

What happens is the Mafia has control of what drugs become available to the people and the Mafia and the pigs are hand in glove, paid by the same boss, and you know the pig wants you out of his way. So young people are moved into these drug scenes that don't come out of culture or freedom, but out of a kind of oppression. . .that people are moving right into.

Argus: Then you would say that operation intercept was used in pretty similar to the way the dope famines in New York were used, perhaps by the same people, to manipulate a market into the hands of those who stood most to profit financially or politically, through manipulating human needs.

. . . .I read a book; actually I read it through; but the title is heavy: "From Opium War to Liberation". . .

Mike: Imperist governments throughout history have oppressed people through control of drugs and things like drugs. In China the whole opium addiction was created by the British. . .before, opium had always been something you drank, there wasn't a drug culture centered around it, and it wasn't considered particularly addictive. But the British created a trade triangle, where they would take cloth to India, trade it for opium, import the opium to China, and created state opium dens there, created the whole drug culture; meanwhile ripping off silver from China back to England, with relatively no resistance. And the opium wars were about stopping the special privileges of the British in terms of bringing opium into China, in order to break the imperialistic hold of the British over their country.

If you look at the way whiskey was used on the American Indian; whiskey was used to destroy their culture, to divide and weaken, ultimately destroy their nations. The whole slave trade was built on molasses and rum, where rum, and the desire for rum, was used to totally enslave; to trade for slaves, for black people. . .another example is the role that gin played in the English industrial revolution.

Argus: In each case, an imperialist force has depended on manipulation of a drug to enslave and/or overrun foreign peoples, and now its us, the woodstock nation. . .

Dying cultures try to locate a painful area, an area of inflammation, where people are getting pissed off, and shoot a drug in, to quiet the noise, the pain; cause there ain't no cure except revolution, and revolution is fatal to their decaying body system. Like any dying culture tries to keep going as long as possible by drugging that inflammation, until that inflammation spreads too far, and takes over.

How would you relate all this shit to the people you mentioned, the hustler, the dealer, the pusher.

Mike: I'm not real familiar with the Ann Arbor scene, in terms of how people cop and how much they cop. Usually you have the Mafia, which really controls kilos and ounces of heroin. Big dealers. A doctor I know who has done a lot of research on drugs, found that in Chicago, to be a dealer what you have to do basically is go down to the police station and get a license. Like, you had to know somebody in the pig station who was responsible for that area, or you couldn't be a dealer. Of course people out there

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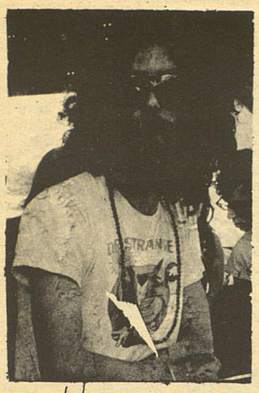


could an argus classified do for me like it did for Huey P. Newton?

tribal council

Tribal Council meetings are community self-determination meetings are held every Tuesday at 8:00 at the Ozone House until further notice. Community is something that doesn't work unless you do. There was a Tribal Council meeting last Tuesday night. Few came. People with a lot to offer, left before dropping any gems of wisdom, whatsoever (thanx pete). There is a good chance we may get the Chrysler Building at E. William and State for a community center. It is large enough to house the proposed medical center, drug center, community center, day care center, and an occasional rock fete (ballroom!!) if you're interested. But like Mao says, if you don't work for it, it won't happen. Nothin/nobody happened at Tuesday's meeting. Nothin can't happen again. . .

Mommy, what's a community?

Paper Tiger/Tiger Paper

community is the magical word that transforms the fifty cents in resources you have in your faded levi's to the fifty dollars you and all your friends and neighbors, brothers and sisters, have together in their collectively faded levi's (or lee leans or sta-pressed's or skirts). it is the cosmic unifier by which fifteen people who need rides to the coast (any coast), and those very rides are just a shot away: one phonecall to the most relevant media—in this case, say, a central switchboard and the hub of the universe, community's sister, communications, the cosmic equalizer, can put any prodigal in touch with willing accomplices—people going-but-need riders, drive-away agencies, or at the very least, hitchhiking] advice and solace.

community is the hydra-headed dialectic: a thousand ideas and a thousand opposing ideas coming together in a thunderclap of monumentous consequence; rainbow lightning too.

community is being a powerful fist instead of an open hand whose spread fingers are easily broken off.

community is heavy shit. it cannot be wielded by any one, but is wielded for the benefit of every one.

in ann arbor, community is infant; she balances lightly on the hand and giggles when you tickle her or cries helplessly when you scorn or slap her. She has not yet learned to make a fist or an argument. She is barely aware of her right to life, though she seems to think she wants to live.
what can we do to nurture and teach her, to grow her big, and strong? i thought you'd never ask.

people are the protein of her body and communications is the wonderbread. in our red white and blue psychedelic wrappers, community newspapers, radio, switchboards, centers, and grapevines—community media, deliver the goods: informed humanity. helps build strong communities in myriadic ways. this is where the argus comes in.

the argus has been lots of things. it was a dream. it wanted to be a local paper. it was a local paper and it wanted to be national. it got national and it wanted to be a community paper. it never quite made it. that's where you come in.

ya can't have a community paper without the willful aiding and abetting of a community. it takes faith. you got to believe your people will respond through their/our own media, and you gotta use their/our media, for it to become real and effective. unless the people of the community realize the need for an organ of communication over which they/we have control—in which there will reliably be no distortion false reporting or censorship—and are willing to put their/our energies, faith, ads, community news and information, work and love into such a baby, it will never grow to fruition.

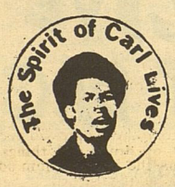
if you have a news item, local ad, planned event or show, classified ad, etc., and say, "well i'll put it in this here other paper (brand x) instead cause it's established and bigger and will get results (somehow straight papers are more real?) then you defeat the idea of community, of us (who's us? woodstock nation!) being able to take care of ourselves and each other, and communicating freely as a nation with those other media and the culture they represent; because they do represent that culture, and serve it. which is why there is an "underground press".

because we are another culture and we define ourselves by our actions, we can define ourselves as a strong and interdependantly self sufficient community. the idea can grow the baby can attain man/womanhood, with one hand open (i am here to serve) one hand a fist (i will not be fucked with).

pick up the argus in your hands and feel its potentials. feel good? don't stop now. (revolution is dialectical fuck/what & when you make it.) it could set you free.

detroit annie

WEST PARK ROCK



The racist Ann Arbor pigs struck again in the Black community. Monday afternoon the pigs entered West Park in hot pursuit of some thirteen year old brothers who were supposed to have been in a fight with some white kids. Entering the park at a speed of 45 miles per hour, they didn't care if they ran anybody over, since most of the people down there are black.

The pigs then proceeded to jump out of their car and chase the brothers, grabbing one in a headlock and knocking him to the ground with a two foot long flashlight (which serves more as a weapon than an instrument used for finding the way out of the dark). At that time, some brothers who were playing baseball, came over to see what the fuck these fascist, racist pigs were trying to pull in their community.

All the pigs could do when asked what was going on was, "get out of here and mind your own business." The black brothers then started throwing rocks at the pig car in an attempt to free their brother. The pigs then started loosing their heads—they chased these brothers around, swinging their flashlights for a second time. I mean, they totally lost their heads when the brothers defended themselves by swinging some good homeruns on the pigs' heads.

After getting the shit kicked out of them, the pigs retreated and called in reinforcements. More pigs came and arrested four brothers on real bullshit charges as they always do.

But this is not the end of the story, because we don't want any of our brothers sitting in any pigsty. The Black communtiy got its power down to the Ann Arbor pigsty and got the brothers released for the sum of $260, after paying a bondsman. The reason the ransom was so cheap is that there were over 100 black brothers and sisters in the courtroom when the judge made bond. Yes, the judge was really sweating when he saw all these people and realized he wasn't going to get away with his racist acts that night.

This incident shows us that the Black community is really united, and they want their freedom right now. So if any pigs are reading this letter article, you better split now, or face the wrath of the Black community.

Power to our Black Brothers!
Free Bobby Seale and all Political Prisoners!
Revolution in Our Lifetime!

Angela

SAN FRANCISCO—Angela Davis, Communist, Black Panther and revolutionary sister, has been placed on the FBI's 10 most-wanted list. When three of the liberation weapons used in the Marin County Courthouse escape attempt were traced to Angela, she was charged with murder and an all-out search for her began.

Reports of Angela's whereabouts range from Canada to Birmingham Alabama where a housewife reported seeing her in a supermarket.

The night before the funeral of Jonathan Jackson, police raided the Soledad House in San Francisco, using the search for her as their pretext. Jonathan was the 17-year-old black revolutionary killed along with a judge, a DA and two of the three prisoners from San Quentin he was attempting to free in the kidnapping plan.

Thirty heavily armed pigs, most of them in plainclothes, forced their way into the house. With no warrants, they ransacked the building, stole tapes, letters and posters, and took Fania Jordan, Angela's sister, down to the station house for "questioning". The police of course deny that they stole anything; but they also make no pretense that their search was legal.

Soledad defense lawyer Fay Stender said afterwards that the missing taped interviews with George Jackson were vital to his defense and that their theft would seriously hamper the defense action in the case. George is a prisoner at Soledad Prison where he and two other black activists were picked out to be prosecuted for the fatal stabbing of a prison guard, killed a few days after a power guard fired into a crowd of inmates, killing three blacks.

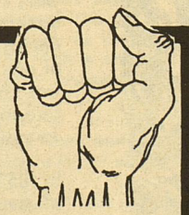
Lawyers say the theft of the tapes, on top of the incredibly adverse publicity caused by the Marin County shootings make a fair trial impossible.

DARE TO STRUGGLE DARE TO WIN
IF YOU DON'T BELIEVE IN LEAD YOU'RE ALREADY DEAD

legal defense

is expensive...

Jails are special things, 'specially fucked. There is no crime imaginable for which imprisonment is a fit and rational punishment, except for the crime of imprisonment. There is no game in which the stakes can fairly be set at your time (so little time to go around). And it is especially poor gamesmanship for only one team to have the power of incarceration; to walk away from a day of crimes, free, because the games are over, and await the trials of the other team. Your broken head will mend, your swollen eye will be fine soon. Your cuts and wounds will heal. If it comes to that, you will learn to use crutches and chairs. If you're dead, you have nothing to lose, only a new karmic level to adjust to, but who will give you back your time? Support the defense fund.



IT COULD HAPPEN TO YOU!

PICK ONE & SAVE HIM 30 YEARS...

JOHN ☐ PUN ☐ SKIP ☐ JACK ☐

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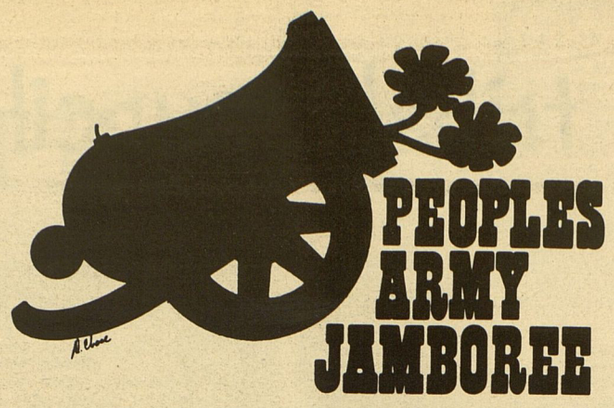

PEOPLES ARMY JAMBOREE

AUGUST 28 - SEPTEMBER 3

PORTLAND, OREGON

August through 3 September people along the West Coast and across country will be coming together in Portland to kick off a new offensive against U.S. Imperialism. The offensive, the People's Army Jamboree, is to be held simultaneously with the National Convention of the Amerikan Legion at which Nixon is billed as a guest speaker.

SIX POINTS

1. Bobby Seale, Erika Huggins, and the New Haven Panthers face the electric chair as leading examples of the systematic repression of racial minorities rising up against the exploitation of their brothers and sisters.
2. The people of Indochina are fighting a struggle for self-determination against Amerikan Imperialism. This struggle is carried on throughout the underdeveloped world.
3. Working people in this country find their living standards attacked in the form of lower wages, speed ups, higher taxes, and unemployment as a result of our government's imperialist policies. Working class youths are being forced to fight in wars of oppression.
4. Women suffer under a capitalist system which exploits them economically and socially, and perpetuates the male supremacy which creates artificial divisions within our ranks.
5. Those seeking political or cultural change in Amerika find themselves continually repressed by the pig power structure.
6. Men drafted into the army find themselves stripped of their constitutional rights and trapped in an openly fascist system where they are forced to comply with a racist and imperialist power structure.

The People's Army Jamboree is rallying around these six issues. o

SCHEDULE

Sat 29 Aug—general orientation; form affinity groups, get out legal and medical info, rally, music and theater.
Sun 30 Aug—workshops on the six points, education around local pig institutes, music, theater.
Mon 31 Aug—victory to the Vietnamese celebration and march led by Vets. This is the day of the Legion's Victory in Vietnam parade. Workshops in the morning.
Tues 1 Sept—actions at local pig places coming out of workshops. Free Bobby Seale, Erika Huggins and all political prisoners torchlite march at night.
Wed 2 Sept—workshop actions, clean up.

The Jamboree is under discipline for the mass marches to initiate no violence, but we will defend ourselves if attacked. We do not condone apolitical violence, random or indiscriminant trashing.

THE MAN'S REACTION

Tom McCall has called up the National Guard in response to our efforts to bring these issues into the open through legitimate dissent on a national level. The City and State powers that be have attempted to subvert the issue from the violence and destruction being perpetuated in Indochina to the question of violence or non-violence in comparatively mild disruptions at home. They have attempted to use the hip subculture of the young to put down political dissent in the form of Vortex I, the "Keep Portland Cool" festival. Those involved in the festival would do well to consider why the State and City powers are so favorable to the festival (taking into account their past attitudes toward the youth culture, which were not nearly so favorable), and to consider also who the festival serves: the Man or the People.

THE AMERIKAN LEGION

The Amerikan Legion claims to stand for 100% Amerikanism. To the People's Army Jamboree this means standing for the worst in Amerika; the Legion has a history of strike busting and vigilante action during the big union struggles of the thirties, supporting the repressive measures of the ruling elite against the Black Panthers, the Communist Party, the SDS and all other "subversive" organizations in Korea, and now in Vietnam they have asked for total and complete victory by any means necessary. Melvin Laird, in his key-note address at the last convention thanked the Legion for its "vigorous and effective support" of the administration's ABM proposal. The Governor of Puerto Rico will be at the convention in Portland and the Legion has called for Puerto Rico to be granted statehood. This is contrary to the Puerto Rican struggle for independence. At the Legion Convention in New Orleans in 1968, drunken Legionaires went on a rampage in the hip community, busting up head shops and beating up longhairs.
Join the People's Army Jamboree!

PEOPLE'S HISTORY

JOAQUÍN MURIETA
The California Bandit

During the California Gold Rush Joaquin Murieta was both a legendary outlaw and a symbol of resistence to government oppression of Latin American people. He was one of the many Latin Americans who came to California soon after gold was discovered in 1848. At first things went well for the Mexicans, Peruvians, and Chileans who came to the fields--many of them had experience in mining and often were teachers of the gringos who came there. However, in 1850 the State Legislature passed the "Foreign Miners' Tax Law," which imposed a tax on "foreigners" mining gold and made it practically impossible for them to continue mining.

Murieta was one of many who was banished from the fields and constantly terrorized by deputies and self appointed bands of vigilantes. Some of the Latin Americans left California, but many joined into outlaw gangs to take back what had been stolen from them by the State.

For three years the Latinos waged a small scale guerrilla war. They stole horses, robbed saloons, stores, and banks, held up travelers and stagecoaches, and battled deputies and vigilantes. Murieta was the dashing head of one of the most powerful and evasive gangs. Little was known about the gangs, but soon there were at least five thought to be headed by a mysterious figure named Joaquin.

In 1853 the State passed a special law and hired 20 men whose sole job it was to track down the notorious outlaw Joaquin Murieta. They, of course, did murder some Latino whom they claimed was Murieta. They brought his head back in a bottle as proof so they could collect an extra $1000 reward that was offered by the Governor. But it is fairly certain the dead man was not Murieta, who disappeared after the murder to be seen later in other parts of the country.

JOAQUIN MURIETA

Early California Guerrilla

GIVE IT BACK

ANCHORAGE, Alaska (LNS)—In 1867 Alaska became the property of the United States. In what was described as "Seward's Folly" the U.S. paid Russia $7.2 million for the territory. The native Alaskans—Aleuts, Indians, and Eskimos—received nothing.

Now, after years of bitter struggle, the U.S. has "offered" reparations to the surviving natives. The Senate has proposed that $1 billion in cash and the title to 10 million acres of land be given as a "generous," "far-sighted" —and final—settlement.

The native organizations don't want the money. Instead they are demanding land. Emil Notti, president of the Alaskan Federation of Natives described their position: "To put it bluntly, we want to manage our money and our lives, and we must question the fairness of any settlement which does not enable us to do so. . .Our goal is not merely dollars and cents, but to give each native the opportunity to join the mainstream of American life on equal terms if that is his wish, **or the opportunity to continue the traditional way of life** while enjoying the full benefits of modern science, if that is his wish." The native associations are demanding a settlement of 40 million acres, 10% of the state.

Now that Alaska has been discovered by the oil industry—with the major oil giants buying up large portions of the native's traditonal land for corporate profits—the government is reluctant to "give up" that much land. Beyond that, the government is unwilling to acknowledge the continuance of "the traditional way of life" as a legitimate goal for the native groups. Ramsey Clark is the principal lawyer for the Alaskan natives. His view is that the offer is generous and he goes on to say that, "It is impossible in this world today to maintain an isolated culture." That view is shared by the Interior Committee whose special counsel says, "Their culture has been disintegrating for 100 years."

That's not the way the natives see it. One villager put it clearly last week. "The native people have never had money. But they have always had land and have gotten by with little money. . .If we lose the land we will lose our people. Our culture is tied to the land. If the land is taken from us our culture will be killed and we will be forced to live like all others, dependent on cash economy."

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death may surprise us...

photo/Kathy Williams

OAKLAND (LNS)—Outside the old wooden church in Oakland's black ghetto, a sea of black, brown, and white faces filled the sidewalks and streets. They had been gathering there for hours, waiting in the hot sun. Two lines of Black Panthers—in full uniforms of black jackets and berets, were all that kept the crowd in check. But people were unusually quiet.

Two hearses pulled up in front of the church and the crowd in the streets moved back to make way for it. A brown mahogany casket, followed by a grey one, were lifted out. "Panthers, salute!" a voice shattered the relative quiet. Clenched black fists shot up into the air, and fists from the crowd were raised in response.

Inside the church, Black Panther Party Chief of Staff David Hilliard began the service: "Wherever death may surprise us, let it be welcome, provided that this, our battle cry, reach some receptive ear, and another hand reach out to wield our weapon, and other men come forth to intone our funeral dirge with the staccato singing of machine guns and new battle cries of war and victory.' Che."

Father Earl Neil, spiritual advisor to the Black Panther Party read a fiery, moving statement from a Berkeley mother, and another from the Berkeley National Committee to Combat Fascism which affirmed: "Your son set an example for every revolutionary to follow. . .You know, as all black mothers know, that youth will make the revolution."

And then, Minister of Defense Huey P. Newton came forward to deliver the eulogy. He began with a letter from George Jackson, Jonathan's brother, a prisoner in Soledad Prison, where he is on trial for his life. Prison officials are charging George Jackson and two other blacks for the death of a white prison guard, killed two days after prison guards opened fire on prisoners, killing three blacks. The letter will be the dedication to George's forthcoming book:

To the manchild, tall, evil, graceful,
bright eyes, black manchild, Jonathan Peter Jackson
who died on 7 August 1970,
Courage in one hand, the assault rifle in the other,
My brother, comrade, friend
the true revolutionary, the black communist guerrilla
in the highest form of development.
He died on the trigger, scourge of the unrighteous soldier of the people.
To this terrible manchild and his wonderful mother, Georgia B.,
To Angela Y. Davis, my tender experience
I dedicate this collection of letters.
To the destruction of their enemies
I dedicate
my life.

And then, from the depth of courage that is known only to people who are at the total mercy of the enemy, and dare to challenge that enemy, a letter from a group of black prisoners in Soledad maximum security "O" Wing. Fully aware of the possible repercussions, they asked that their names be read at the funeral "as being present in full ceremonial revolutionary dress: in mind, body and spirit.

"And that these few words be said in our behalf; as coming from every Black Man in prison in the State of California, who may not know Brother Jonathan, but know well his brother George: Right on!. . .To the first of a new breed of freedom fighters to ever tread on American soil in the history of the United States. We bury the body but embrace the ongoing spirit of Jonathon Peter Jackson!"

Huey repeated the Panther tribute to fallen revolutionaries: "they have struck down the best that humanity has produced." And added, "and for this they will pay the price."

"These brothers didn't have murder on their minds," Huey said, "They had freedom." Then, ending with the words intoned by James McClain in the courtroom before they escaped, one hand placed upon his gun instead of the Bible, Huey concluded: "We have been enslaved for too many years. The chains must be removed. We must be free—so help us God."

COME SEE ABOUT THE THREE

On September 22, 1969 the Milwaukee Three (Booker Collins, Jesse White and Earl Leverette) were stopped by the Milwaukee pigs, arrested and booked for attempted murder and resisting arrest. These are the facts of the case.

The brothers were returning from leafletting the Great Lakes Naval Base when they were forced out of their car at gunpoint on N.22nd Street and informed by Lt. Beste of the Tactical Squad that they had just attempted to murder a rookie patrolman four blocks away. As Beste oinked, "what do we have here, Black Panthers?" another detective from the Tac squad came over to Booker, calling him Jesse, and threw a shotgun into his hand. He claimed it was the same gun that Jesse had fired at Rookie Patrolman Schroeder as he walked his beat.

Between that time and the time the three were brought into a line-up, they were beaten six times. Schroeder identified Jesse in the line-up as being the one who fired the shot. He was unable to identify the other two. (When the three were arrested, Booker was in the front seat).

At 11:00 the following morning, the brothers were brought before Judge Seraphim. Schroeder testified that as he walked his beat a light-colored Volkswagen pulled up beside him with a shotgun barrel sticking out the window. The gun went off, Schroeder dropped to the ground, and whipped out his pad and took down the license plate number (??).

On November 4,1969 an all-white jury found the three guilty of resisting arrest. Judge Seraphim gave them maximum sentence of one year, stating that he did not like "revolutionaries-- especially with guns. Some questions concerning the case:

(1) If Jesse has been accused of the shooting, why are Booker's the only prints on the gun?
(2) If Jesse fired the shot from the front seat, why was Booker sitting there minutes later when the three were arrested?
(3) If it was known that the shots were fired, why did the pigs follow the car for blocks before pulling it over?
(4) Why did Schroeder take down the license number instead of returning fire?
(5) If shots were fired at Schroeder from a distance of 10 feet, why are the supposed bullet holes 50 feet away from where Schroeder stood and 30 feet off the ground?
(6) If Schroeder didn't fall to the ground til he saw the shot, why isn't he dead?

SEPT. 21 MILWAUKEE

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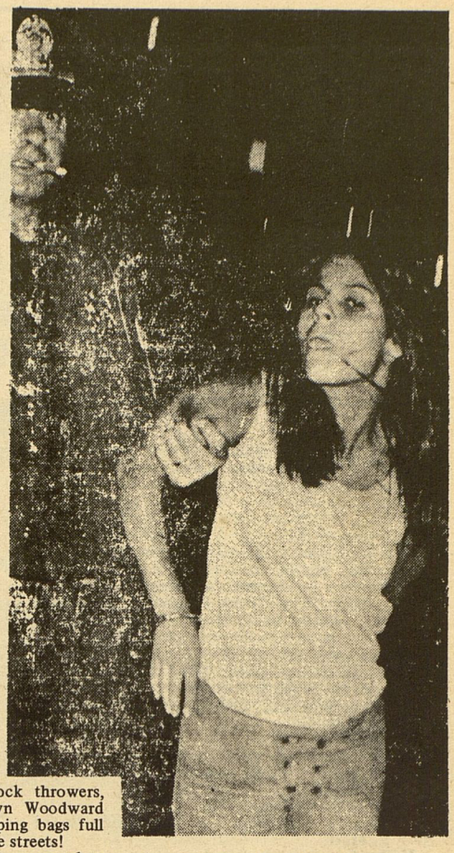
RIOT ON



Monday night, pigs and young people of Royal Oak fought for more than four hours. The pigs had moved into Memorial Park, a main hangout for kids in the area, to close it out, because of "widespread and flagrant drug usage." The people took to the streets to defend their turf and their culture. The battle spilled out of Memorial Park and then fragmented into skirmishes up and down a two-mile stretch of heavily traffiked Woodward near 13 Mile. Pigs were pelted with rocks and bottles, store windows were trashed, and pig cars were overturned. Kids looted a tire store and rolled the tires in front of moving cars on Woodward. Rocks and bottles thudded against windshields. Sixty three people, including ten juveniles, were busted the first night.

The pigs were equipped to kill. At one point they fired their revolvers into the air in a futile effort to disperse the crowd. They were answered with a shower of rocks and bottles. Neighboring police were alerted and finally sent in another hundred pigs.

Tuesday night the battle flared again. This time it was heavier, with 2000 people as opposed to the previous night's 1000. It lasted into the small hours of the morning, despite the pigs' curfew. (The pigs imposed a 10 p.m. to 5 a.m. curfew last night which has been since extended to a 7 p.m. to 5 a.m. indefinite curfew, which will close down the park and the Woodward strip.) Tuesday the pigs added to their arsenal dogs and tear gas, while the freeks added mobile ammunition runs: while people massed in marauding bands of rock throwers, others raced up and down Woodward in cars handing out shopping bags full of rocks to the people on the streets!

Trouble began in the afternoon when young people began drifting into the shopping center across from the park. The pigs, wearing helmets with face guards and armed with carbines, were already in the park. At sunset, the people began moving into the park, chanting "We want our park back!" And the battle began.

Royal Oak is an almost all white, middle class suburb of Detroit. (There was other trouble this winter in the nearby suburb of Southfield at the Northland Shopping Center, another freek hangout in the area.) Royal Oak is a dead ass honky suburb, and the kids who live there have to hang out in plastic drive-ins and shopping centers. When the pigs closed down the park, they left no alternative but for people to move to the streets. It's unclear where things are going to go from now—guerrilla warfare in the suburbs of Detroit? One thing is certain, that the people of Royal Oak are getting a very good education as to the ways of the pigs. And tonight, as the Argus goes to press, PEOPLE ARE IN THE STREETS OF ROYAL OAK AGAIN—it's happening right now, folks. . .

in the revolution-aries

The following was originally an internal letter from Huey P. Newton, Minister of Defense to the other brothers of the Black Panther Party.

During the last few years, strong movements have developed among women and homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

Whatever your personal opinion and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups) we should try to unite with them in a revolutionary fashion.

I say, "whatever your insecurities are" because, as we very well know, sometimes our first instinct is to want to hit a homosexual in the mouth and to want a woman to be quiet. We want to hit the homosexual in the mouth as soon as we see him because we're afraid we might be homosexual and want to hit the woman or shut her up because she might castrate us or take the nuts that we may not have to start with.

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist-type attitudes like the white racists use against people because they are black and poor. Many times the poorest white person is the most racist because he's afraid that he might lose something or discover something that he doesn't have. You're some kind of threat to him. This kind of psychology is in operation when we view oppressed people and we're angry with them because of their particular kind of behavior or their particular kind of deviation from the established norm.

Remember we haven't established a revolutionary value system; we're only in the process of establishing it. I don't remember us ever constituting any value that said that a revolutionary must say offensive things towards homosexuals or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression.

Matter of fact, it's just the opposite, we say that we recognize the woman's right to be free. We haven't said much about the homosexual at all and we must relate to the homosexual movement because it is a real movement. And I know through reading and through my life experience, my observation, that homosexuals are not given freedom and liberty by anyone in this society. Maybe they might be the most oppressed people in the society.

What made them homosexuals? Perhaps it's a whole phenomena that I don't understand entirely. Some people say that it's the decadence of capitalism—I don't know whether this is the case, I rather doubt it. But whatever the case is, we know that homosexuality is a fact that exists and we must understand it in its purest form; that is, a person should have freedom to use his body whatever way he wants to.

That's not endorsing things in homosexuality that we wouldn't view as revolutionary. But there is nothing to say that a homosexual can not also be a revolutionary. And maybe I'm now injecting some of my prejudice by saying, "*even* a homosexual can be a revolutionary." Quite the contrary, maybe a homosexual could be the *most* revolutionary.

When we have a revolutionary conference, rallies and demonstrations, there should be full participation of the Gay Liberation Movement and the Women's Liberation Movement. We understand there are factions within the Women's Liberation Movement. Some groups might be more revolutionary than others. We shouldn't use the actions of a few to say that they're all reactionary or counterrevolutionary because they're not.

We should deal with factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge somehow whether they're operating sincerely in a revolutionary fashion from a really oppressed situation (and we'll grant that if they're women they're probably oppressed.) If they do things that are unrevolutionary or counterrevolutionary, then criticize that action. If we feel that the group in spirit means to be revolutionary in practice but they make mistakes in interpretation of the revolutionary philosophy or they don't understand the dialectics of the social forces in operation, we should criticize *that* and not criticize them because they are women trying to be free. And the same is true for homosexuals.

We should never say a whole movement is dishonest when in fact they are trying to be honest; they're just making honest mistakes. The enemy is not allowed to make mistakes because his whole existance is a mistake and we suffer from it. But the Women's Liberation Front and Gay Liberation Front are our friends, they are our potential allies and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say, "insecurities" I mean the fear that there is some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process that builds insecurity in the Amerikan male, homosexuality might produce certain hang-ups in us. I have hang-ups myself about male homosexuality where on the other hand I have no hang-ups about female homosexuality and that's cause that's a threat to me maybe, and the females are no threat. It's just another erotic sexual thing.

We should be careful about using terms which might turn our friends off. The terms "faggot" and "punk" should be deleted from our vocabulary and especially we should not attack names normally designed for homosexuals to men who are enemies of the people such as Nixon and Mitchell. Homosexuals are not enemies of the people.

We should try to form a working coalition with the Gay Liberation and Women's Liberation Groups. We must always handle social forces in an appropriate manner and this is really a significant part of the population—both women and the growing number of homosexuals that we have to deal with.

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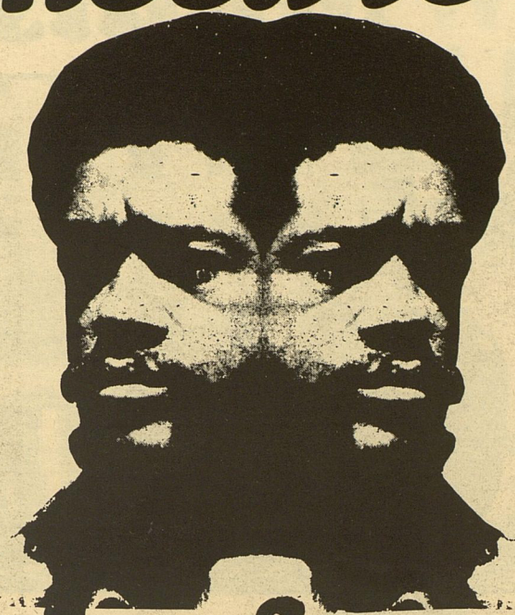
need to be free



by BRUCE

I remember about two years ago when Huey had just been ripped off for supposedly killing an Oakland pig. All you could hear in the streets for the next two years were millions of people all over the United States screaming at the top of their lungs FREE HUEY, and those shouts continued until the day that he was released from jail. He isn't in jail any more because the people were behind him, and if the pigs would have done anything to Huey they would have had to deal with the rest of us.

Now there is another one of our brothers in jail, and all I hear about him is a murmur every now and then. Bobby Seale is the man. He is the co-founder and Chairman of the Black Panther Party. You can see that the Amerikan power structure is trying to wipe out the Black Panther Party and its leadership; this should be clear to everyone.

They had Huey for two years before they decided that they couldn't keep him any longer on that bullshit charge. Because their plan for Huey failed, they forced Eldridge to Algeria, and now they are trying to get Bobby Seale on trumped up charges in Berkeley, Sacramento, San Francisco, Chicago; now they are finally trying to murder him in the electric chair in Connecticut.

They are trying to kill him for charges that range from contempt of court to murder. They have shot two of our black brothers while they were asleep in Chicago—Mark Clark and Fred Hampton—they are trying to kill our brother Lonnie. Their plan of genocide is being carried out on all progressive peoples in the world.

While all this shit is going on, storm troopers kill and burn everything in sight; our offices are being subjected to all-out military attack; our lawyers are being thrown into jails along with us; and the fascist Nixon power structure has unleashed the political police of the FBI and thrown away all pretenses of justice and equality.

What will be the outcome of all this? Will it be the class war that we have been dreaming of and waiting for, the class war that will liberate all people from the oppressive forces in the world, or will it be the race war that fascist Amerika is trying to bring about by their continued genocide of black people? This genocidal plan has been carried against black people for over four hundred years—a plan which has made slaves of them since their birth.

You might think that they have been fucking with us a lot but they ain't done shit to us yet. Our black brothers and sisters have been fucked with a lot longer than we have and they have had it a lot harder.

Brothers and sisters, we must unite with all progressive people's forces to put an end to all of this bullshit so that we can bring about a class war which will liberate all people in the world. not the race war that is being forced upon us. The only way that it will work is through the unification of every one.

If the white people stand by the way they have so far, we will feel the political consequence of a race war when/if the Nixon power structure murders our brother Bobby Seale.

SEIZE THE TIME
FREE BOBBY SEALE AND ALL POLITICAL PRISONERS!

beat your rap...

By Calamity Jane

Last October in the Chicago Weatheraction, a pig with the fancy title of "corporation council" called Richard Elrod got his neck broken.The man the pigs chose to name as the criminal in this case was a 23 year old New Yorker named Brian Flanagan. At first he was charged with attempted murder and his bail was $20,000.When the Grand Jury indictments came down, the charges were lowered to aggravated battery and mob action. Brian's trial cameup this month, and he pleaded not guilty on all charges.. Last Thursday he was aquitted on all counts.

Brian was innocent– of the charges against him. As the trail continued, it became increasingly clear that Elrod had broken his own stupid neck when he tried to tackle Brian and missed.Numerous witnesses testified to that point. But it is clear that innocence or guilt of a specific crime in a political trial like this has very little to do with the verdict.The reason that Brian won his case was the role he played in the courtroom–total straight white Columbia student type who had never really had much to do with those bad evil Weathermen. He had a straight lawyer who wasnt nasty to the judge, he wore suits to court and so on. That was his real defense.

And the minute he was aquitted Brian freaked the whole city of Chicago right on its ass! He admitted outright that he had fooled all the pigs about himself to get off–it was his strategy to win! "I'm through playing the man's game," he said at a press conference when the trial was over. I'm going back to the streets where I can fight–going back to make love and war!" He talked about how much he loves the Vietcong and the Tupamaros, how he wants to follow their example and fight for freedom by any means nesscessary in Amerikkka, how he totally supports the black liberation struggle in this country ...the pig press flipped! How did they let THAT one get away? Brian said that the only person besides himself and his friends who was hip to what was going on was Beraneck, the prosecuting attorney. Beraneck has a real pig conciousness, and he understood that Flanagan was on trial for being a revolutionary. But Beraneck also was pretty stupid, because he didnt ask the right questions to prove to the jury that Brian is hardcore or something like that.

So Brian goes free–back to his people,back to the revolution. He did something that no Black could ever do, just because of the racism in this system, and the fact that the pigs would never believe a Black person to be "good". He took their weakest ponts–their racism, their inability to believe deep down in their hearts that their own children want to destroy them–he took all that and played it to the hilt, beating them at their own game. Its a clear lesson to white kids about using their "Whiteskinprivelige" to gain deeper access to the pigs—and as Brian showed, it doesn't have to mean compromising oneself and one's beliefs at all.In fact,he won a greater political victory by pretending to play their game and then turning around to expose them for what they really are– a bunch of stupid old FOOLS–than if he'd had a straight "political" trial and lost. This way he showed them to be very vulnerable.

After he broke his neck, Richard Elrod announced his candidacy for sheriff of Cook County. As a celebration of his great victory, Brian has announced HIS candidacy for sheriff too!

MAY THE BEST MAN WIN!!!

About 4:30 Tuesday afternoon, 14 Ann Arbor police arrested leaders of the Welfare Rights Orgnaization and the Black Economic Development League of Washtenaw County and supporters who had been sitting in at the Roman Catholic St. Francis of Assisi Church on East Stadium.

The sit in began early Tuesday morning in support of the BEDL-WRO demand for $10,000 from St. Francis for back-to-school clothing for children on welfare. Arrested were Kate Emerson, a welfare mother and WRO organizer, and Charles Thomas, president of BEDL, both in Washtenaw County, and Vicki Price and Pat Kosinski. They were charged with trespassing.

Members of the board of St Francis refused throughout the day to meet with Kate Emerson or Charles Thomas, claiming that they "are not true representatives of the poor community."

Thomas commented before his arrest: " considering the vast international financial holdings of the Catholic hierarchy, the St. Francis board of directors is in absolutely no position to tell the poor community or the Welfare Rights Organization who is or who isn't their representative."

After the arrest, Frank Sredenek, the head priest at St. Francis, commented to Charles Thomas, "Spiro Agnew will probably come down here and shake my hand for this" arrest.

Meanwhile, a similar sit-in continues at the First Presbyterian Church of Ann Arbor, on Washtenaw Avenue between Hill and South University. An injunction issued Monday against occupying the offices and main sanctuary of that church has led to the occupation of a smaller sanctuary upstairs. The demand on the Presbyterian Church, also back-to-school clothes for welfare children, was for $50,000. The First Presbyterian Church, estimated to be the richest church in the county, cancelled services Sunday when a Black man attempted to read the Black Economic Development Manifesto to the congregation.

Last fall, Charles Thomas read the Black Economic Development Manifesto at many churches in the county. Nationally, the Manifesto demands $60 million from white churches as their part of reparations to Black America for three centuries of slavery and oppression. $10 million is asked for the National Welfare Rights Organization, and the balance for a broad range of specific community development proposals to be controlled by the Black community.

Contributions to support the sit-ins and other work of the Black Economic Development League and the Welfare Rights Organization can be mailed to 1550 W. Field, Ann Arbor 48103, or Legal Aid Society, 201 S. Fourth Ave.

PUBLIC WORSHIP

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Madison:

explosion!

This Monday at 3:45 a.m. the Mathematics Building at the University of Wisconsin at Madison exploded. Thats the only way to describe it, for the blast was so powerful that large portions of the building were totally demolished, all the windows blown out, not to mention windows in buildings for three blocks around, trees, etc. But it went further than that–the Math Research Building housed secret defense department/university research, and the damage done to that was irreplaceable. A $1.5 million computer was destroyed, and the government said the damage totalled more than $6 million. Madison has been the scene of numerous bombings over the last year, and the Math building has been the scene of many demonstations and trashings because of its Defense Department connections. The U.S. Army intelligence and the FBI are working jointly on the case because of the extent of Army involvement in the building.

Far fucking out, we say–but wait, whats this? A man lies dead from the blast, and no pig either–just a grad student. The pig press is screaming murder, and a lot of our people are not so sure. . .It's a really heavy criticism, because the death was unnecessary–all that would have prevented it was a phone call ten minutes instead of two minutes before the bomb went off. That's a small step, but not too small when a human life is involved. (Now if it had been a pig station, that would have been a different thing altogether. . .) It's true that this is war, and in war the innocent as well as the guilty are killed, but we who are revolutionaries must let our humanity run deep, and take careful measures not to let that kind of thing happen if it can be at all prevented.

Seems to me that the acts of sabotage that have been on the rise over the last year are twofold in purpose–one, to do moral and material damage to the Man, and two, to serve as armed propaganda–showing the people by exemplary actions that there is a revolution under way, turning people on to their own potential power and showing the pigs' vulnerability. Every time that Weatherman blows something up and then writes taunting letters to the press, talking about the way they are alive in every freek community in the country, alive and fighting and loving, a far greater victory is won over the pigs than the amount of damage the bomb has done. And because of that unnecessary death, the Madison bombing has lost a lot of its effectiveness as a tool for turning people on. Besides which it was just sad that it had to be some grad student. one of the people.

But that don't mean that the whole thing was wrong–no way. It's hard to make a criticism like this, coming out of a position of never having taken that kind of heavy risk/action without being reactionary and playing into the pigs' hands. But it should be clear that we dig the bombings and the bombers, that they have carried the level of struggle far higher than most of us have ever dreamed of. They are our brothers and sisters, the underground and aboveground are intrinsically tied together, we are part of the same struggle. Someday we too will be the saboteurs and urban guerrillas of Amerikkka, and the supportive bases in the youth communities will have grown. Together, and with our brothers and sisters in the Black community and the rest of the world, we will create a force so powerful that nothing will stop us.

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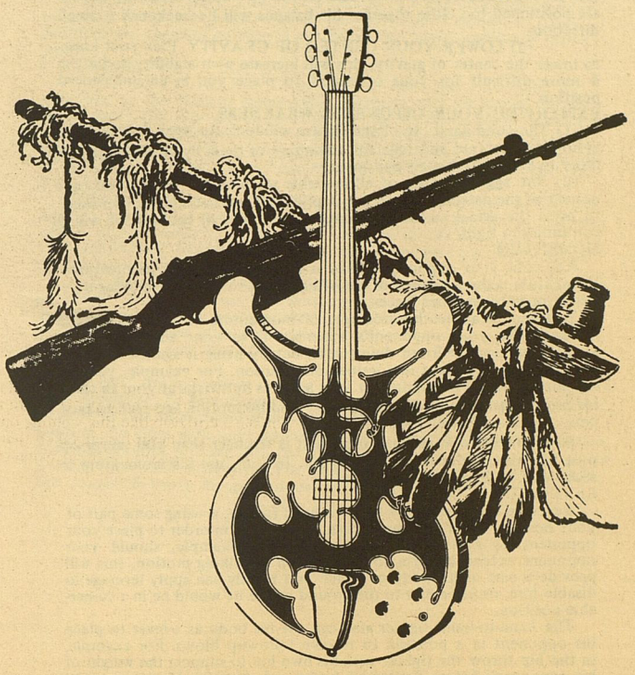
CAREFULLY: ← Take pages 9 through 12 in your hands; fold in half ; fold that in half ; with scissors, cut the bottom of the pages off 1/100 of an inch so that the folds no longer exist. Staple in the middle of the centerfold, and you will have a handy self-defense supplement from the Ann Arbor Chapter of the White Panther Party.

WHITE PANTHER PARTY



DEFENSE SUPPLEMENT No.1

PUBLISHED BY THE MINISTRY OF INFORMATION
ANN ARBOR CHAPTER OF THE WHITE PANTHER PARTY

These are books that should be read concerning defense.

Wretched of the Earth–Frantz Fanon
Selected Military Writings–Mao Tse-tung
People's Army, People's War–Giap
Ideology of the Black Panther–Eldridge Cleaver
Revolution in the Revolution–Regis DeBray
Long Live the Victory of the People's War–Lin Piao
Message to Tricontinental
Viet Nams–Che in collected writings
Minimanual of Urban Guerrilla Warfare–Red Earth

REQUIRED READING LIST FOR WHITE PANTHERS

The Genius of Huey P. Newton–Huey
The Job–William Burroughs
Dynamite: History of Class Violence in America
Guerrilla Warfare–Che
Venceremos!–Che
Communist Manifesto–Karl Marx
Fidel Castro Speaks
The Indian Heritage of America
Death and Rebirth of the Seneca (first section)
Red Flag/Black Flag
The Great Frontier
The Rich and the Super Rich
Handbook of Revolutionary Warfare
Mao Tse-tung on Literature and Art–Mao
Red Book–Mao
Red Star over China–Edgar Snow
The Conspiracy 8–
Woodstock Nation–Abbie Hoffman
Understanding Media–Marshall McLuhan
Revolutionary Letters–Diane DiPrima
Rebellion and Repression–Tom Hayden
Post-Prison Writings and Speeches–Eldridge Cleaver
Malcom X Speaks–Malcom X
Autobiography of Malcom X–Malcom X
Seize the Time–Bobby Seale
Essays from the Minister of Defense–Huey P. Newton

LEGAL SELF-DEFENSE

This pocket lawer is provided as a means of keeping the people up to date on their rights. We are always the first to be arrested while the fascist police force is constantly trying to pretend that rights are extended equally to all the people. Carry this with you.

1. If you are stopped and/or arrested by the police, you may remain silent; you do not have to answer any questions about alleged crimes; you should provide your name and address only if requested(although it is not absolutely that you must do so). But then do so, and at all times remember the fifth amendment.

2. If the police officer is not in uniform, ask him to show his identification. He has noauthorityover you unless he properly identifies himself. Beware of pretsons posing as police officers.

3. Police have no right to search your car or home unless they have a search warrant, probable cause or your consent. They may conduct no exploratory search, that is, one for evidence of a crime unconnected with the one that you are being questioned about. (Thus, a stop for an auto violation does not give the right to search the auto.) You are not required to consent to a search; therefore, you should not consent. IN FRONT OF A WITNESS OR WITNESSES IF POSSIBLE. If you do not consent, the police will have the burden in court of showingprobablecause. Arrest may be corrected later.

4. You may NOT RESIST ARREST FORCIBLY OR BY GOING LIMP, even if you are innocent. To do so is a separate crime of which you may be convicted even if you are acquitted of the original charge. DO NOT RESIST ARREST UNDER ANY CIRCUMSTANCES.

5. If you are stopped and/or arrested the police may search you by patting you on the outside of your clothing. You can be stripped of your personal possesions. Do not carry anything that includes the name of your employer or your friends.

6. Do not engage in "friendly conversation" with officers on the way to or at the station. Once you are arrested, there is little likelihood that anything you say will get you released.

7. As soon as you have been booked, you have the right to complete at least two phone calls-- one to a relative, friend, or attorney; the other to a bail bondsman.

8. You must be allowed to hire and to see an attorney immediately.

9. You do not have to give any statement to the police, nor do you have to sign any statement that you might give them; and, therefore you should not sign anything. Take the fifth and fourteenth amendments, because you cannot be forced to testify against yourself.

10. You must be allowed to post bail in most cases, but you must be able to pay the bail bondsman's fee. If you cannot pay the fee, you may ask the judge to release you from custody without bail or to lower your bail so that you can afford it. He does not have to do so.

11. The police must bring you into the court or release you within 48 hours after your arrest(unless the time ends on a week-end or a holiday, and they must bring you before a judge the first day that the court is in session).

12. If you do not have the money to get an attorney, IMMEDIATELY ASK THE POLICE TO GET YOU AN ATTORNEY WITHOUT CHARGE.

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HAND–TO–HAND COMBAT

GENERAL

There are three basic principles which apply to hand - to - hand fighting. These are balance, momentum, and leverage. In the execution of any fighting technique, one or more of these principles must be used in order to successfully defeat your opponent.

BALANCE

It is vital for the hand - to - hand fighter to understand balance in two important aspects:

(1) How to strengthen and maintain his balance during a struggle.

(2) How to exploit the weakness of the enemy's balance to his advantage.

MAINTAINING YOUR BALANCE

Two general rules which will help the fighter to maintain and strengthen his balance are:

(1) KEEP A LARGE BASE OF SUPPORT. When assuming a guard position, always insure the feet are approximately shoulder width apart, from front to rear. The fighter always should remember that if his feet are too far apart his overall balance will be weakened; also if his feet are positioned too close together his balance will be weakened from all directions.

(2) LOWER YOUR CENTER OF GRAVITY. Flex your knees to lower the center of gravity, this will increase your stability and make it more difficult for your opponent to place you in an unbalanced position.

EXPLOITING YOUR OPPONENTS WEAKNESS.

(1) The good hand - to - hand fighter will look for weak points in the opponent's defense and take full advantage of them by attacking ruthlessly to kill or disable his opponent.

(2) The aggressive use of all available weapons will place your opponent of the defense. Once your opponent is on the defense, continue to press the attack until your opponent is dead or has lost his will to continue the fight.

MOMENTUM

Any time your opponent's body is moving it possesses momentum. Momentum is the tendency of a moving object to continue moving unless stopped by another force.

You should apply this principle of momentum in hand - to - hand fighting. Use your opponent's momentum to your advantage. This momentum alone will not defeat him, but by using it against him you can put your opponent in a vulnerable position. For example, you can trip him while he is running, or step aside as he swings at you. In order for him to continue his attack he must stop his motion and turn to face you.

Always assume that your opponent is stronger than you, never oppose him directly in a test of strength. instead, use his momentum to assist you in defeating him.

LEVERAGE

Leverage, as it applies to hand-to-hand fighter, is using some part of your body, or your opponent's body as a lever in order to place your opponent at a definite disadvantage: For example, should your opponent extend his arm toward you in a striking motion, this will provide a part of his body to which you readily can apply leverage to disable him, or force him to the ground where he would be in a vulnerable position.

The hand-to-hand fighter also can use his body as a lever to place his opponent in a position to receive followup blows. For example, in the hip throw the fighter uses his own hip to support the weight of his opponent's before flexing his knees and throwing his opponent to the ground.

CHEST WOUNDS

Chest wounds which result in air being sucked into the chest cavity are particularly dangerous. The chest wound itself is not as dangerous as the air which goes through it into the chest cavity. Because of a valve-like action of the wound, during expiration air does not leave the pleural cavity but builds up pressure which not only collapses the lung on the injured side, but also will eventually partially collapse the other lung.

The casualty's life may depend upon how quickly the wound is made airtight. Have the casualty forcibly exhale (breathe out), if possible, and hold his breath while you seal the wound. To seal the wound, apply the metal foil side of the waterproof paper wrapping of the first aid dressing directly over the wound.

Caution. Do not touch the inside (foil side) of the dressing wrapper when it is to be used for this purpose.

Apply the first aid dressing over the waterproof paper which covers the wound and exert pressure with the open hand. This pressure may be maintained by an assistant or even by the wounded man himself if he is able. Anchor the dressing in place with the dressing tails. Due to the limited length of the dressing tails, you will have to use additional bandaging material, such as strips of clothing, shelter half, blanket, poncho, etc., in order to create enough pressure over the dressing to make the wound airtight. The strips of bandaging material should overlap and should exert firm, evenly distributed pressure over the entire dressing. If the casualty finds it more comfortable to sit up, allow him to do so. If he chooses to lie down, however, encourage him to lie on his *injured* side so that the lung on his *uninjured* side can receive more air.

HEAD WOUNDS

Do not give morphine

A head wound may consist of one of the following conditions or of a combination of them: a cut or bruise of the scalp; fracture of the skull with injury to the brain and/or to the blood vessels of the scalp, skull, and brain. Usually, serious skull fractures and brain injuries occur together. It will be easy for you to discover a scalp wound because of the profuse bleeding. A scalp wound may need nothing more than the treatment outlined in paragraph 3. Internal injury of the head, however, will be more difficult for you to discover.

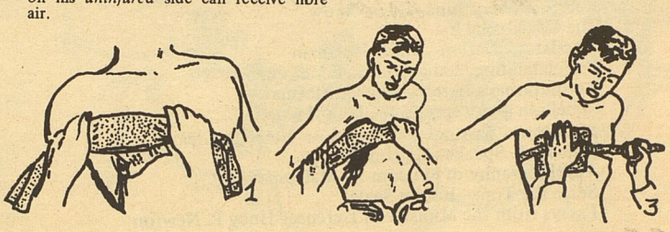
Check for head wounds if a casualty–

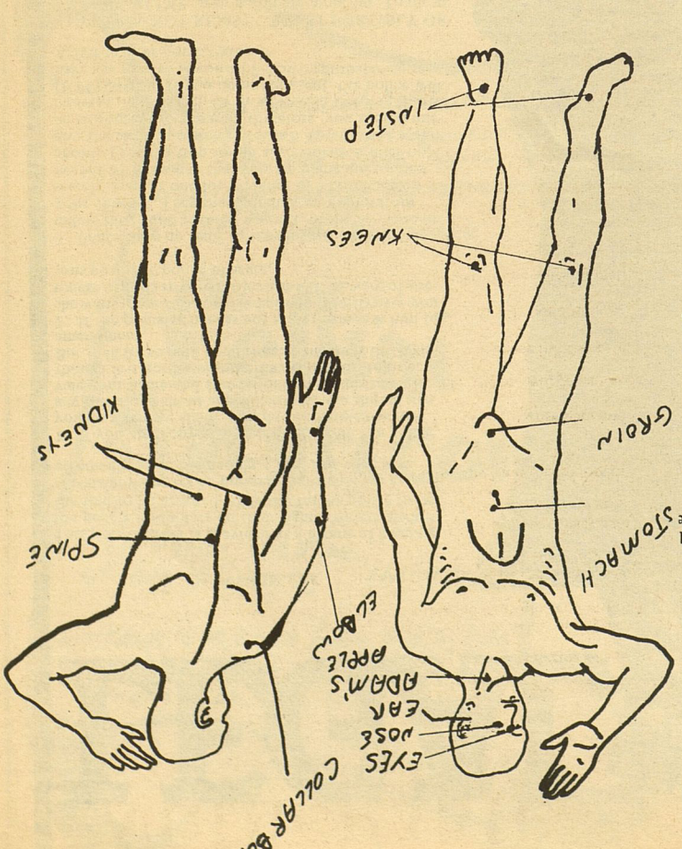
1. Is now or has recently been unconscious.
2. Has blood or other fluid escaping from the nose or ears.
3. Has a slow pulse.
4. Has a headache.
5. Is vomiting.
6. Has had a convulsion.
7. Is breathing very slowly.

Do not give morphine to a casualty who has a head injury. Morphine hides signs or symptoms that medical officers should see in order to know what to do for the casualty. If also causes breathing to slow down and may even cause it to stop.

Do not place the casualty's head in a position lower than the rest of his body. If he is unconscious, remove from his mouth false teeth and other objects which might choke him.

A casualty with a head injury should be promptly evacuated on a litter. When moving an unconscious casualty, keep him lying on his side or on his belly with his head turned to one side to prevent his choking on secretions, blood, or vomitus.





keep your shit together

Safety is one of the most important parts of using a gun. A lot of gun accidents occur when one points a loaded gun needlessly at another person—not knowing the gun is loaded.

1.) Never point a gun at anyone, including yourself, unnecessarily.

2.) When ever you pick up a gun the first thing that you do is check to see if it is loaded.

Always make sure that your guns are kept out reach of small children and out of sight of the people that might come in your house. If you keep a gun with a cartridge in the chamber it is a good idea not to keep the firing pin cocked—someone might bump the gun and it could fall on the floor and the impact might set off the firing pin. DON'T KEEP IT COCKED!! You really should not keep a cartridge in the chamber.

THE GUERRILLA FIGHTER VERSUS STREET FIGHTIN MAN

Guerrilla fighters are people who fight the pig system—the oppressor—with arms. The guerrilla fighter is fighting for the freedom of all the oppressed people in every move that he or she makes. The guerrilla fighter is a patriot, a warrior for the people's liberation.

The guerrilla fighter in the United States is fighting a totally different revolution than in China, Cuba, or anywhere. Bobby Seale once said that the "American revolution is going to be a yankee doodle type of revolution", and it's true.

Riots and street fighting are revolution to a lot of people, and it's on the highest level of struggle to them---bullshit! People are willing to go to a riot; they love it because it is far out to trash a pig car, break windows and actively participate in open combat. It gives one a lot of inspiration—like they are making the revolution by rioting —a romantic feeling—and you just want it more. Street fighting is a low level of struggle, but it is a starting point for some of the people who have never been hip to revolution, but that doesn't mean that it is right on. What it does mean is that a revolutionary can be formed in a street fight, but once they are hip they should move to a higher form of struggle. Riots harm the people more than they help them. Riots usually have the greatest impact on the petty capitalist, not the pig forces or the pig system. When people participate in a riot they usually have nothing to fall back on, meaning that they are unorganized, and they are reacting sporadically to certain situations, and have no motive but to fight.

Street fighting is not guerrilla warfare.

It is pushism—which means petty rebellious actions. Guerrilla warfare is well planned and calculated. Its motive is aimed at destroying to destroy the oppressive system and restore liberty to the people.

A guerrilla's major duty is to attack knowing that he will survive. Never enter a battle without knowing that you are going to win; street fighting lacks this principle.

SEIZE THE TIME OFF THE SLIME

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vulnerable points

VULNERABLE POINTS OF THE HEAD AND NECK REGION.

A. EYES. Blows to the eyes will cause temporary or permanent blindness and intense pain.

B. NOSE. Blows to the nose cause intense pain and watering of the eyes.

C. EARS. Sharp, heavy blows can cause brain concussion of death. Lesser blows can cause shock or result in ruptured eardrums and internal bleeding.

D. NAPE OF THE NECK. A blow to the nape of the neck may cause temporary loss of consciousness. If you strike with great force you can kill your opponent by breaking his spine.

E. ADAM'S APPLE. A blow to the adam's apple usually causes pain and breathlessness. If such a blow is delivered forcefully, the adam's apple may by crushed and the opponent will strangle.

F. TEMPLE. Forceful hand blows to the temple may cause loss of consciousness and could result in death.

VULNERABLE POINTS OF THE TRUNK

A. COLLARBONE. A broken collarbone will cause intense pain and will disable the attached arm.

B. SOLAR PLEXUS. A sharp blow to the solar plexus will cause shock, breathlessness, and possible internal injuries.

D. KIDNEYS. Forceful blows to the kidneys will cause intense pain, shock, and internal injuries.

C. STOMACH. A sharp blow to the stomach also will cause breathlessness and possible internal injuries.

E. SPINE. Vigorous blows can dislocate the vertebrae of the spinal cord, and causing intense pain ar paralysis.

F. GROIN. The groin is a very accessible target. Striking the groin will cause extreme pain and disability.

VULNERABLE POINTS OF THE LIMBS.

Blows to the limbs will not cause death but can cause intense pain and disability.

A. ARMS. Using blows it is difficult to disable the arms to a standing opponent.

B. LEGS. A kick to the shin is very painful. These small bones fo the ankle and foot can be broken, crippling your opponent. Then knee bends in only one direction and it's tendons and cartilage can be torn by kicks to the side or front of the knees.

MAJOR POINTS TO REMEMBER IN HAND-TO-HAND TRAINING

A. Always use the principles and techniques of hand-to-hand fighting as outlined in this manual.

B. To execute the skills of hand-to-hand combat effectively, accuracy of movements is of primary importance.

C. Force always must be used in order to control the actions of your opponent.

D. When your opponent is in a vulnerable position, always press the attack by using follow-up blows to kill or disable him.

basic positions and movements

GENERAL

In order to maintain your balance and provide yourself with all-round protection, there are guard positions which must be mastered. Two factors control the selection of the guard position to be used; first is your choice of offensive maneuver, and second is the desired degree of protection to your vulnerable areas.

A. OBJECTIVE AND USE. The objective of a guard position is be alert and in the proper position to execute the desired maneuver. Guard positions are assumed anytime a protective and ready position is appropriate.

B. DESCRIPTION: SIDE GUARDS

(1) RIGHT GUARD. To assume the right guard position, the right side of the body is facing your opponent; feet are spread shoulder width apart; the toes are pointed directly to the front; knees flexed; and body held erect. The arms are flexed with the forearms at a 45% angle, right arm leading, left held in front of the neck region. The fingers are extended and joined; eyes are on your opponent. The majority of the body weight is placed on the left foot.

(2) LEFT GUARD. The left guard position is the same as the right position except that the left arm is leading, right arm in front of the neck region, and the majority of the body weight is on the right foot.

C. CHANGING GUARD POSITION. To change guard positions the following appropriate action is taken.

(1) REAR GUARD MOVEMENT. In order to meet an opponent approaching from your rear, you must reverse quickly your right to left guard position. This is accomplished by quickly reversing the position of your arms and head to face the new direction. The weight of your body is shifted to the rear foot at the same time the head and arms are moved.

GLIDE

The glide is a movement used to gain distance from or to close with your opponent. To gain distance from your opponent, take a long stride away from him immediatly slide your leading foot back into the proper position. To close with your opponent, take a stride toward him and slide your trailing foot forward into the proper position. Always assume a guard position after each movement. The glide is not a hop; always try to maintain contact between the ground and the balls of your feet.

LACERATIONS AND BRUISES

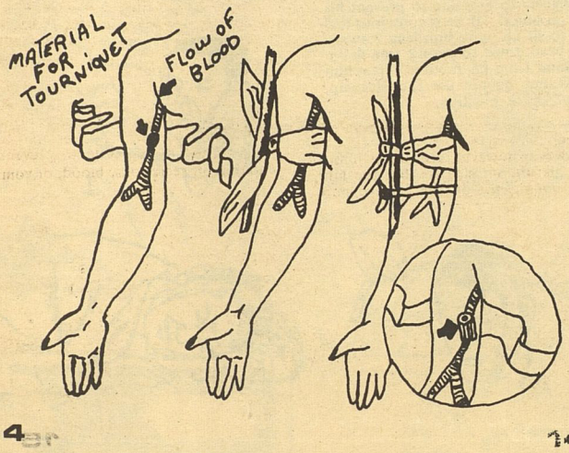
Blows to the arm and legs are best treated by ice packs. Blood in the urine after a blow to the back or the side means a kidney injury and a doctor is needed. A rib fracture may cause painful breathing or coughing up blood and chest x-rays may be necessary to evaluate injuries. Suggestive signs of internal injury include: persistent abdominal pain, nausea or vomitting, pain in either shoulder, signs of shock. These must be treated with prompt medical attention by a doctor.

BLEEDING AND SHOCK

Bleeding can almost always be stopped by firm direct pressure over the bleeding site for ten minutes. In order to calm the injured and thus help prevent shock, enlist his aid in his own care if possible. Shock is not enough blood in the body to fill all blood vessels and thus not enough blood gets to the brain. In cases of severe bleeding where arteries are cut, use a tourniquet above the cut, applying pressure until the bleeding does stop. **Do not loosen the tourniquet after bleeding stops. You must pack the arm or leg in ice and have 6 hours to get the injured person to a doctor before gangrene or loss of limb occurs. Signs of shock are fast heartrate, cold pale skin, and changes in consciousness.**

APPLYING THE TOURNIQUET

1. The tourniquet should be applied below the armpit for bleeding from the arm.
2. Use several thicknesses of gauze or cloth to make a pad.
3. Use a wide flat strip of fabric long enough to go twice around the limb for a tourniquet.
4. Wrap the tourniquet around the limb over the pad.
5. Tie the tourniquet with a half-knot. Insert a small stick and tie again with a square knot.
6. Tighten the tourniquet by twisting the stick. Do not twist too hard. When the tourniquet is tight enough the bleeding stops immediately like turning off a faucet.



The general gun laws for the state of Michigan are as follows:

1. You have to be 21 years old to purchase any type of firearm. When you buy the gun you have to sign a record book so that the state can keep track of who has guns, and that way if the gun is used to do something that is illegal it can be traced to the owner.
2. Ammunition can be purchased by a person over 19 years old with the parent's consent. The purchase has to also be registered with the state's records.
3. Buying pistols is extremely hard. You must have a pistol permit before you can purchase one; you must carry it with you. YOU HAVE TO HAVE A PERMIT.
4. Shotguns with the barrel sawed off less than 18 inches (this is measured when the chamber is closed, not open) is illegal. 18 inches is the standard length of the police riot shotguns and is very effective. If you cut the barrel off it is a good idea to make it about 18 ¼ inches just in case you get fucked with.
5. Fully automatic weapons (weapons that will fire continually as long as the trigger is held back) are illegal, there is no way that you can possess them, no legal way. Fully automatic weapons are great weapons simply because of their rapid fire power and they are a must.
6. You cannot possess a firearm in open public, such as walkin down State street if you are an officer of the law.

It is legal to possess, own etc., any type of legal weapon, including concealable weapons, in one's place of business or residence, even if temporary, such as a campsite—for protective purposes only.

7. When carrying a gun in a car the gun has to be unloaded, in a case, with the ammo separated from the gun. If the clips are loaded and then taped to the stock of the gun, it is considered loaded. The clip should be unloaded also.

BUT—it is legal to carry a loaded firearm, if otherwise lawful, where one 'reasonably believes that person or property of himself or another is in immediate danger and the carrying of such a firearm is necessary for the preservation of such person or property.'

8. Rifles with barrels less than 16 inches long, or if the overall length is less than 26 inches, the gun is illegal.

Tracer and incendiary ammo which ignites on impact is illegal.

9. It is illeal to modify, change, obliterate any serial number or brand name on a concealable weapon, or to possess such a firearm.

FEDERAL FIREARMS LAWS

The Federal Firearms Act, passed in October 1968 makes illegal the interstate purchase of firearms, either by mail order, or in the case of a citizen of one state buying a gun in another state. (One loophole allows the purchase of a rifle or shotgun only, in a neighboring state to the one in which you reside). Interstate mail shipping of guns can only take place between licensed dealers. It is unlawful for a dealer to sell a gun to any of the following:

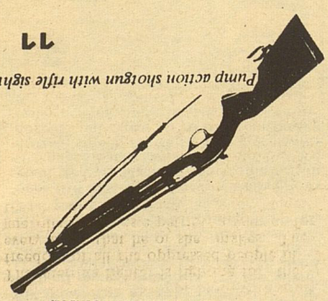
1. A person under indictment where punishable for more than one year (i.e., a felony indictment).
2. A "fugitive from justice."
3. An unlawful user of, or person addicted to marijuana or any depressant or stimulant or narcotic drug.
4. Any person who has been adjudged a mental defective or has been committed to any mental institution.

Possession of a gun by any of the following is also unlawful:

Convicted felon, person with dishonorable military discharge, one who has been adjudged a mental incompetent, one who has renounced U.S. citizenship, and an illegal alien.

The 1968 law also put import restrictions on many types of foreign commercial handguns, and foreign military surplus guns and ammo. Therefore, gun prices, which have already increased tremendously in the past two years, will increase even more. Buy now.

It is especially important to buy handguns soon, since they are under the greatest attack. The President's Commission on Violence has already recommended that all handguns in private hands be confiscated, and it probably only a matter of time before handguns come under much stricter control.


Pump action shotgun with rifle sights.

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NATURAL WEAPONS

If nothing can be found with which to strike your opponent, or if there is not enough time to pick up an object, then use the natural weapons of your body. The most dangerous weapons which a person can use are his hands and feet.

A. USE OF THE HANDS. Most people are familiar with the using of the hand, paticularly the fist, in fights. There are however, a number of more effective weapons which can be formed by the hand. Each of these weapons is suited for attacking certain vulnerable parts of the body. The fighter should be familiar with these weapons, and should be able to select and use that weapon which is most suited for the paticular situation. These weapons are described below and their effective employmnet is discussed.

(1) MODIFIED FIST (fig. 1). Make a fist as you normally would. with the thumb of the second and third knuckles of your fingers. However position the fist in relation to the wrist and forearm so that the striking surfaces are the large knuckles of the first two fingers. Insure that a solid, straight column of bones exists between the striking surface, the wrist, the bones of the froearm. and the elbow. By positioning the fist in the manner you will create a smaller more penatrating striking surface, and will minimize the possibility of injuring your hand. Use the modified fist when a penatrating blow is desired, such as when attacking the face, chest, or kidneys.

(2) PADDED FIST (fig. 2). Form a fist, but use the eaty portion of the fist between the wrist bones and the large knuckle on the little finger side of the hand as the striking surface. Strike down hard as though you were using a hammer. By tensing the muscles of the forearm and hand, and touching the striking surface with the fingers of the other hand. Use the padded fist when a cruching or shattering blow is desired, such as when attacking the nose, the temples, the neck of the groin.

(3) SMALL FIST (fig 3) The average fist (not the modified or padded fist) covers an area of approximately 8 square inches. To form the small fist fold the fingers at the second knuckle(s) to make a striking surface of anout 4 square inches. A sharper more penatrating blow me be delivered. Press the thumb tightly against the forefinger to stiffen your fingers and keep the bones of the wrist, forearm, and hand in a straight line. The small fist is paticularly effective when used in a quick jabbing attacks to the nose, Adams apple. solar plaxus and stomach.

(4) KNIFE EDGE OF THE HAND (fig. 4). Extend and join the fingers and position the thumb beside and slightly above the forefinger. Do not strike with the little finger edge of the hand, between the first knuckle of the little finger and the bones of the wrist. The knife edge of the hand is ussed effectively when a penatrating blow of a shatering blow is desired, such as when attacking the nose, nape of the neck, Adams apple, colalar bone, kidneys, or the spine.

(5) FINGERTIPS (fig. 5). Extend and join the fingers with the thumb beside the forefinger. Use the tips of the fingers as a striking surface. This weapon should only be used against soft targets because the bones of the fingers can be broken easily. Use this weapon when striking the eyes, Adams apple, collarbone, spine, or kidneys.

(6) HEEL OF THE HAND (fig. 6). The heel of the hand is an excelent weapon with which to strike the opponents chin or nose.

(7) USE OF THE FEET (fig. 7). The feet are extremely dangerous natural weapons because thay are attached to powerfull muscles and strong bones in the leg. They are also protected by heavy boots.

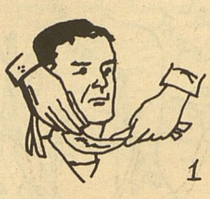
JAW WOUNDS
Prevent choking on blood

If a man is wounded in the face or neck, action must be taken to prevent his choking on blood. Bleeding from the face and neck is usually severe because of the many blood vessels in these parts. First, stop the bleeding by exerting pressure over the wound area with a sterile first aid dressing. If the casualty is unconscious, check his mouth for pieces of broken teeth or bone and loose bits of flesh. If dentures are present, remove them and place carefully in the casualty's pocket. Dentures must be removed to prevent his choking. Next, bind the dressing in place to protect the wound. If the jaw is broken, pass the dressing tails up to and tie them over the top of the casualty's head to lend support to the jaw. An additional first aid dressing may be used to tie under the chin for added support, but you must allow enough freedom of the jaw to permit drainage from the mouth. Do not bandage the mouth shut. Direct all bandaging support towards the top of the casualty's head. Do not apply bandaging support towards the back of the casualty's neck (this pulls the jaw back and can i terfere with his breathing), especially if he is unconscious. If he is unconscious, position him on his side or on his belly with his head turned slightly to one side to prevent his choking on blood. If he is conscious and chooses to sit up, have him lean forward with his head down to permit free drainage of blood from his mouth. Treat him for shock but do not use the "face-up, head-low" shock position.

BELLY WOUNDS
Dress wound and treat for shock

Do not try to replace any organs, such as intestines, which may be protruding from the belly. If it is necessary, however, to move an exposed intestine onto the belly in order to cover the wound adequately, then do so. Cover the wound with a sterile dressing (from a first aid packet) and anchor it in place with the dressing tails. Do not attempt to moisten the dressing, for this would be apt to introduce more germs into the wound. A dry sterile dressing only is used to cover the wound. Use an additional dressing if one does not completely cover the wound. Since the length of the dressing tails does not allow for more than one or two turns of bandage about the casualty's body, use additional strips of cloth to anchor the dressing. Excessive pressure can cause additional injury. Do not give (or allow the casualty to take) food or fluids. Anything taken by mouth can pass out through the injured intestines and spread contamination in the belly. If evacuation is delayed, the casualty's lips may be moistened to help alleviate his thirst. Since the casualty is apt to vomit, position him on his side to prevent his choking.

Treat the casualty for shock before it occurs.



MEDICAL RIGHTS

1. Rights in the streets.
There are no rights. If injured in the streets, have your friend pull you out of harm's way. If busted demand medical attention by screaming for a doctor. If medical care is needed, witnesses can testify to this and this will strengthen your case later.

2. Rights under arrest and prior to arrival to booking center or jail.
If injured demand medical attention immediately. After arrest, the state assumes care for you and you have a legal right to prompt medical attention. If you are denied medical care, try to remember the time and nature of the injury as well as the number of the prig denying care.

3. Rights in jail:
In some states the law says that a doctor must be available 24 hours every day in any jail facility handling over 100 persons at any one time. If allowed your telephone call, have your lawyer or bondsman call a doctor. It is your right to demand your own doctor but it may take a court order to get him in to see you. When the doctor gets in to see you, he can provide neccessary treatment and press for hospitalization if neccessary.

4. Medical rights once you get to a hospital:
Whether you come to the hospital by yourself or are brought in by the police remember that your medical records are privileged information. If a policeman confiscates or copies them you have the right to press charges against him. If you are under guard, demand to see the doctor alone. You have the right to talk without being overheard by the guard. If the doctor refuses to make the guard leave, demand another doctor. If this is denied or impossible, threaten to sue for his revealing privileged communications The guard must leave at your request once bail is met. You have a legal right to your medical record. If for some reason the police want a blood or urine test for drugs, you can refuse to have it done. No hospital can refuse to treat an emergency because of inability to pay. Threaten to sue if you are refused.

GAS AND MACE

Blister gas (powder form) can cause second degree burns to the skin as well as burns to the lungs. Protective clothing and gas mask can reduce blistering to a minimum.

Mace (liquid form) can cause severe eye pain and blindness, as well as difficulty in breathing. Goggles for the eyes will protect you and vaseline can be put on the skin. But remember, mace dissolves in vaseline and must be wiped off immediately so as not to cause more serious burns. Irrigate eyes with local eye anesthetic and patch for one hour.

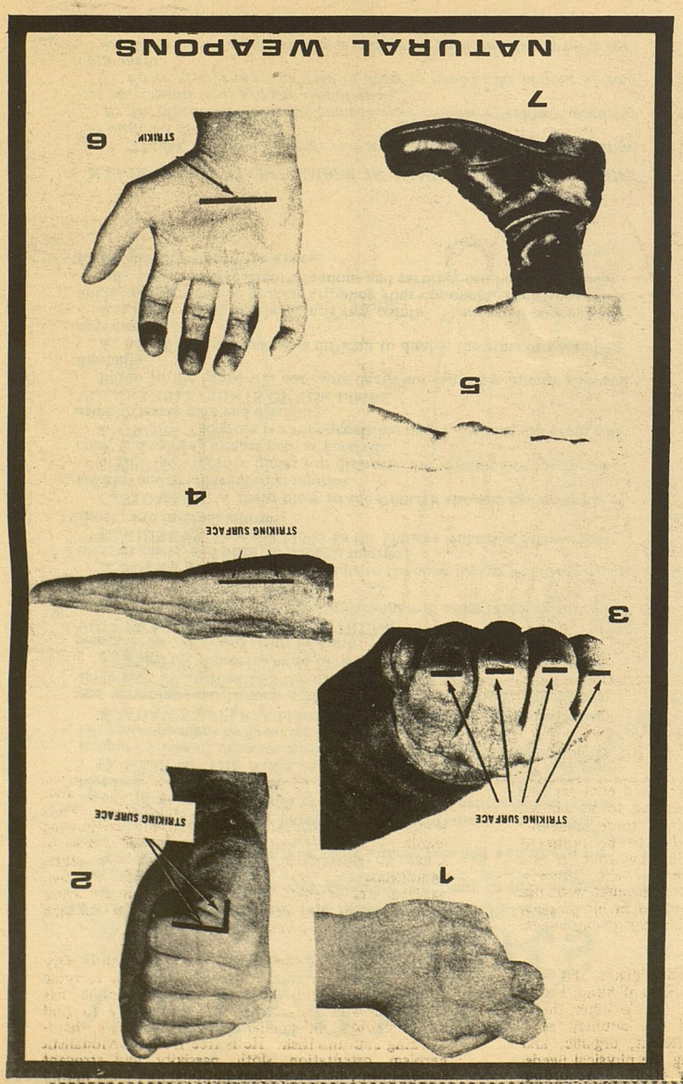
Tear gas (gas form)—There are two kinds of tear gas, CS (strong) and CN (weak). They are potent tear gas agents which cause nausea and burning. High concentrations have caused death. Irrigate eyes using water squeezed from cotton balls. Get gas, off your skin by wiping with mineral oil or flood the skin with alcohol.

Nausea gas (clear gas) can cause intense vomitting which can tear the lining of the stomach and instant diarrhea which causes rectal bleeding. (do not wear gas mask). Only thing to do is run like hell in the opposite direction.

TEAR GAS ANTIDOTE

Here's the recipe: Mix 8-10 eggs with one cup of water and a tablespoon of baking soda. Beat very well. Pour into small plastic bottles. Enough for one good-sized affinity group.

When gas is launched, the egg mixture should be immediately wiped on the face and in the eyes. Use more as required by conditions. Your face gets sticky, but you'll feel fine.



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THOSE FABULOUS FURRY FREAK BROTHERS
"THERE'S A SUCKER BORN EVERY MINUTE."
—PHINEAS T. BARNUM
Gilbert Shelton
HEY, I KNOW WHAT WOULD BE A GAS! LET'S GET STONED AND GO TO DISNEYLAND!
THINK WE COULD GET IN?
SURE, WHY NOT? WE GOT LOTSA MONEY!
WELL, THEY DON'T JUST LET ANY OLD HIPPIE GO INSIDE, YOU KNOW.
WE GOTTA PUT ON OUR VERY BEST CLOTHES!
OH, I DIG!
WE GOT TIME FOR THREE MORE JOINTS!
HURRY!
DISNEYLAND ONE MILE
WELL, HERE WE ARE!
HURRY UP AND GET THE TICKETS!
SHINE
BLINK
SPARKLE
GLEAM
ALL RIGHT— HOLD IT RIGHT THERE.
BUMP
BUMP
SCREECH!
I AM THE CLOTHING INSPECTOR. PLEASE LET ME SEE THE LABELS OF YOUR COATS.
I AM THE GROOMING INSPECTOR.
(SNIFF SNIFF)
HAIR CLEAN? SHOES SHINED?
I AM THE ATTITUDE INSPECTOR.
LOOK ME STRAIGHT IN THE EYES.
STARE
STARE
GLARE
YOU TWO CAN GO IN. ENJOY YOURSELVES AND HAVE A GOOD TIME.
NOT YOU. YOU HAVE A BAD ATTITUDE.
!?
WAIT A MINUTE! HOW CAN YOU TELL MY ATTITUDE? I HAVEN'T EVEN SAID ANYTHING!
GUARDS! THIS HIPPIE IS CAUSING TROUBLE!!
WHAKITY WHUMP CRACKITY CRUNK
MICKEY MOUSE CLUB
PST! HEY MISTER! WANNA BUY A "LID" OF "GRASS"?
"ACID?" "SPEED?"
CRUNCH! SPLAT! CONK!
CAL STATE
MOAN.
DON'T TAKE IT SO HARD! WE SOLD $3,500 WORTH OF OREGANO AND BAKING POWDER TO THE CROWD OF SPECTATORS!
THE END

REVOLUTIONARY DICTIONARY

~D.A.

DIALECTIC: is the interaction of two conflicting forces bringing about a resultant, bearing characteristics of each of the two parent forces, yet independent and different from both. Classically stated, a thesis (1st force) reacts with its antithesis (2nd force) producing a synthesis (resultant 3rd force) which then can go on to react with its own antithesis, and so on. The idea dates back to the ancient Hebrew (kabbala) and ancient Chinese. In modern context it is one of the principal concepts on which Marx and Engels formulated their theories of political and social evolution.

MACHO: is a term of Latin American origin, somewhat simplified by the movement for the liberation of women to define the classical male image: strong, dominant and/or domineering, tough, unhampered by emotion, totally superior to women, the empty, beautiful worshippers (and enviers) who fall at his feet at all times, begging to be abused yech. . .). The sole creative force, macho-man is too busy saving the day to be bothered by mundane shit like becoming involved in the raising of children (the flower of the future!), cleaning up his messes, following through with the time-consuming "shit work" involved in his projects and fantasies; serving the people's day to day needs. Prototype: John Wayne.

JUCHE: is the principle of self-reliance and self-defense developed by Comrade Kim Il Sung, leader of 40 million Korean people, and a killer dude, whereby each community, and the country as a whole, must become a self-sufficient, organic, and viable unit, capable of supplying the physical needs, and formulating programs for itself. According to the precepts of JUCHE, "a revolutionary does not follow others blindly, but approaches everything critically; instead of mechanically swallowing whole (what is put before him) he strives to solve all matters in conformity with the actual conditions of our country and with his own wisdom and strength." A creative role for every participant in the collective struggle for national independence and soveignty. Right on.

CADRE: is the rank-and-file of a revolutionary party. Mao says: "a cadre is resolute in carrying out the Party line, keeps to Party discipline, has close ties with the masses, has the ability to find his bearings independently, and is active, hard-working and unselfish. He is free from individualistic heroism, ostentation, sloth, passivity, and arrogant sectarianism; he is a selfless national and class hero."

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The Band / Stage fright

capitol SW425

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BLOWS TO THE EMPIRE

OAKLAND, California—A few weeks ago a pipe bomb was placed by the wall of the Oakland pigpen, blowing ou windows and causing heavy damage to the wall. Oakland is where Huey P. Newton was first set up, and the Oakland pigs have played a key part in that. The bombers sent a letter to the Berkeley Tribe; it said in part, ". . .THE BOMB WE PLACED IN THE OAKLAND PIG STATION IS THE START OF AN INSURANCE POLICY: THAT HUEY GETS OUT AND STAYS OUT. The only real justice in this country is the justice we make. . .Our power is ourselves and our actions magnified a thousand times in every youth community in the country. Huey P. Newton's power is the power of Black people fighting with their culture and their politics to be human beings. With the colonized people of the world, we have the energy to destroy Amerika."

OMAHA, Nebraska—Eight Omaha pigs were lured into a dynamite trap in the city's Black community last week. They came to the deserted house after having received a number of phone calls, and when they got to the upstairs apartment they found only a suitcase which exploded when they touched it. One pig was killed instantly and the other seven were critically wounded.

BERKELEY, California—A motorcyclist was stopped by a pig on a routine traffic ticket on a deserted highway. Behind them was a freek, who pulled up his car, and walked up to the pig. "There's been no action in Berkeley for a long time, pig," he said. "This is for the Soledad Brothers!" whereby he pulled out a pistol and blew the pig's head off.

The biker, somehow, couldn't remember a thing about his appearance or his car.

ASHBURY PARK, New Jersey—Three weeks after the rioting, trashing and burning that tore up this Atlantic Beach town in July, firebombs wrecked two buildings in the business district. Several hundred blacks chanted "Burn baby, burn!" as the firemen unsuccessfully tried to rescue capitalist property.

NEW YORK CITY—A pipe bomb exploded 1 August outside the offices of the Banco do Brasil in Manhattan. Glass doors and windows were shattered on the ground floor of the bank. "Weatherman" was scrawled in black on the face of the bank, and a Viet Cong flag was found nearby. The Banco do Brasil is Brazil's state bank.

BRINGING IT ALL BACK HOME: YPSILANTI! In the last week there have been four fires set in Ypsilanti, damage totalling in the thousands of dollars.

BERKELEY, California (LNS)— More than 1000 National Guardsmen and Reservists from all over the country have signed a petition calling for immediate and total withdrawal of troops and advisors from Vietnam and Third World bases.

The petition is the first large protest by officers and men from the Reserves and Guard. Signers come from all seven branches of the armed forces and include 49 Vietnam vets.

NEW YORK CITY—Two station wagons awaiting delivery to the New York Police for use as patrol cars were seriously damaged 21 July by explosive devices. Pigs said they were worth $5000 each because of special equipment they contained. A Viet Cong flag was found draped over a fence around the car lot

BERKELEY, California—An affinity group named "Volunteers of Amerika" fired a pig car two weeks ago. The car was booby trapped and exploded into flames as high as a telephone pole while driving down Grove Street. The pig inside jumped out and miraculously defied a flaming death (better luck next time). This act came as a direct retaliation to increasing pig harassment of the street people, especially those under 18, who are all being shipped to the juvenile home whether or not they are runaways. People in Berkeley are mounting resistance to being pushed off the streets, having the culture sucked dry, having the areas where freeks live being torn down and replaced with ticky tacky apartments and parking lots (People's Park). There have been numerous firebombings of pig realty offices, banks, and construction sites.

MINNEAPOLIS, Minnesota—Last week a blast ripped apart the Federal Building in Minneapolis. Police estimate the bomb as at least twenty sticks of dynamite, which did heavy damage to the building, shattering the marble facade, and also blowing out windows of the post office and the Milwaukee Railroad freight offices across the street. No one was hurt. The building is the site of an armed forces entrance and examination center, and various recruiting offices, besides other assorted imperialist dealings. It has been the site of many demonstrations.

NEW YORK CITY—A pipe bomb explosion shattered front doors and ripped marble slabs from the wall at the Bank of Amerika offices in the Wall Street area of NYC on 27 July. Viet Cong flag and a Cuban flag were found on the scene. About 15 minutes after the explosion an unidentified (naturally) man called the NY Daily News offices and said, "This is a Weatherman. Listen close, I'll say it once. We have bombed the bank of Amerika. We left the Viet Cong flag. We did it in honor of the Cuban revolution and our brothers who died in Isla Vista. Tell John Mitchell that no matter what he does we cannot be stopped." This was the day after a federal indictment for bombings and conspiracy had been handed down to 13 Weatherpeople!

CAMP McCOY, Wisconsin (LNS)—At 3:25 a.m. on 26 July, the Army received a telephone call warning it to evacuate the telephone exchange, which 5 minutes power substation and the water reservoir.

The Army did not say what type of explosives were used but it is known that during June about 3 pounds of TNT, some blasting caps and a number of smoke grenades were stolen from a firing range at the camp. In the nearby town of Medary, 50 electric blasting caps and 25 pounds of dynamite were stolen from two buildings at the Overguard Quarry.

9,000 National Guardsmen and Army Reservists from Colorado, Iowa, Michigan, Illinois, Nebraska, Kansas and Missouri were on the base, but there were no injuries.

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Quicksilver...
under pressure
it's a gas!

Quicksilver, the mind-touching metal, a gleaming statement of enduring mystery, ultimately elemental.

Quicksilver Messenger Service — Dino Valenti, Gary Duncan, David Frieberg, John Cippollina, Nicky Hopkins, Gregory Elmore — it's so much a matter of the right chemistry!

Capitol

Just For Love
A New Album By
Quicksilver
Messenger Service

MORE... DOPE PAGES ... DOPE PAGES...

have brothers on the street who are selling dope and don't have that hook-up with the pigs; but the way the pigs stay in business is by busting those guys, therby furthering their hold over the guys who *are* hooked up with them. So I would say that the real enemy is the pig, which is the Mafia.

I think the people who are handling pieces of stuff, quarter ounces, and so on, are the enemy if only for the reason that they have to much of the shit, and they get it around. In terms of controlling it, it's really a two stage process; on one hand you destroy the enemy's distribution system, his supply lines; to do that we got to figure a way to deal with the Mafia. On the other hand we gotta educate those brothers on the block that they are in fact in a pig bag; and then not only that, we don't want to pacify them, we want to redirect their alienation, get them to articulate their anger in a way so that we can all win. The way they're articulating their anger now is they're telling us they're angry at themselves, because they're offing themselves, they're not offing the pig.

Argus: I think we really have to deal with the idea of the pusher as an evil man. . .see what happens with lsd and dope is that the system and our parents keep telling us how dope was so fucked up and evil and we'd try it or maybe our friends would try it and it turns out not to be true. So we say well, you're shucking us; and then most of what they say we tend to believe the opposite, which usually works out pretty good. . .except in the case of the pusher. While their characterization of them isn't true, they still ain't cool. Like the pusher has this image of some dude in a black coat, brim down and collar up, looking not unlike your commie-anarcho-dope fiend of the twenties, and he opens his coat and besides exposing himself, it's lined with glassine envelopes. . .hey kid you wanna fix. . .you know he's a really mean nasty motherfucker dude; and it turns out your connection is just another dude, looks like you, maybe a fucked up brother, maybe supporting a habit, maybe just jive; he's lots of things, but not that image.

Revolution is the best drug program, cause it channels youth energies before there is a drug problem, to an imperialist problem. But the dealers don't want to be helped. I doubt they're even angry any more. And they don't agree they need changing. . .at the same time I don't think we can look to the pigs, who are served by this problem, to solve it. We can't afford to have junk ripping off our armies, but I don't think busting people is politically or tactically correct.

Mike: Well, yeah, but I think it's gonna have to be force and violence, you know, and we'll just have to utilize the force and violence of the people. I mean there's an element of violence that's really important to the revolution. . . like violence seems to have this educational value. . .that it's real, and I think that pushers should understand. . .that they're in an antagonistic conflict with the revolution. Pushers, people who profit from destructive drug trade, come to understand that they are the deadly enemies of the people, and they can change, or be dealt with as such.

In terms of dealing with heroin on a community level on a rehabilitation level, I think it can just really sap organizational strength and energy, which is exactly what the pig would want, to have revolutionaries dealing with social problems ingrained in the system, which can only go down finally when the system goes down, rather than dealing with the pigs themselves.

Agus: Well, a revolution takes a lot of time and is carried out on many fronts; it's not just the glorious part, the macho part, but is also concerned with serving the real and present needs of the community, before, during and after, the struggle. And that comprises the bulk of the struggle. But if people see you working against the pigs on one hand, and with the pigs on the other. . .

Mike: Well, the people have to be educated to understand the real material necessities. Like if you have poison in your system. . .you can't be liberal about poison, because poison will kill you., You can be purist about poison; you can't come at the problem from an idealistic point of view. You can't come at a problem from an idea if what ideally is correct, you gotta see what's coming out of that problem, and how you can deal with that.

Argus: Well, you're a revolutionary now; why'd you ever want to come out of a nod and realize your anger and smash the state?

Mike: I came home from Riker's Island, 23 December 1966.

Argus: Riker's Island?

Mike: Riker's Island is the New York City penitentiary, and I had just done a year; and I went down to the welfare office and they asked me to wait a couple of hours, and I had this five dollars, you know, and I ran down three blocks to my old connection and I copped a bag and I got high. And I got high every day for the rest of that week, and I realized that to keep getting high, I'd have to start stealing again. And I had holes in my shoes and it was cold in New York City, and I had been in the scene for about four or five years, and I was like very tired. You know, like I'd see the same old people, and I knew what they were gonna do, and I knew what they were doin. I knew they'd shoot some dope and get a habit, go to jail and kick a habit, come back out, get a habit, go to jail. And during a week's time, I was getting pretty fucked up; I mean I was still doing it, but I was getting more and more fucked up.

And then I happened to meet these old cats that I had hung out with in the slams, that had been going to this drug program, and they told me that I should come up, because, hey man—we really dig you and we don't want to see you down here fuckin yourself up. And that really touched me you know, like there was more coming out of those people who were sayin that they did care, that they were my brothers, that they did want to see me takin care of business, that the kind of cat who would say hey baby, you're my main man, you wanta share my cooker?

I didn't stay in that program for a long time; maybe a month, but during that month I learned that there were a lot of things that I could do; I think that a lot of junkies see the possibilities of their lives as being blank. And that's part of the oppression; that they think that the only business they can take care of is scoring and getting straight. And they can do a lot more. . .and all the things that had made me go to junk, realizing that it *was* a fucked up society, that even if I could get to that little home in the suburbs, I didn't want it cause that was a lot of shit, understanding the racism and oppression and fucked up roles that men and women are forced to play, like I knew that I didn't want to go back into that, and junk was like a manifestation of knowing that kind of stuff, but since I wasn't into junk anymore, I was going to do something positive; and it's funny cause at that time there was this historical hip revolution going on....

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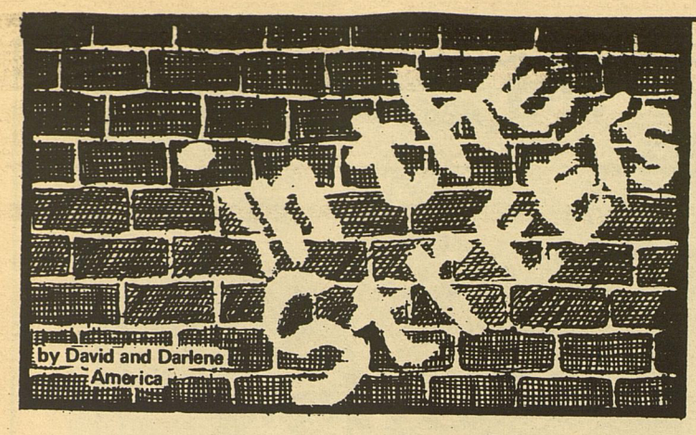


I'M GOING DOWN 3 TIMES, BUT I'M ONLY COMING UP TWICE

Well, ya know, the summer's practically over now, and we've seen very little action from the Ozone House. In one of the first communiques that was issued by Ozone House, we caught some of their overwhelming insights into the so-called problems of the youth colony: "...provide a variety of services to the needs of young people on the run. When a youth first arrives at Ozone House, he will be informed of the possibility of contacting his parents and having them come to Ozone House to participate in a family counseling session. . .Through such counseling services, it is hoped that the message which the young person conveys by running does not go unnoticed, and that all individuals concerned will come to the realization that their relationships to each other must undergo serious evaluation and change."

The Ozone House was aptly named, you know. The kids don't want to be talking to their parents, and it seems highly unlikely that a caseworker would be able to straighten out a relationship branded with the "Made in Amerika" seal.

We kinda thought that that whole consciousness would come to no good, but we were really hoping that the Ozone House would snap out of its liberal attitude and put forward some positive, functioning programs, instead of some dribble about how "runaways are prone to bad experiences in a time of crisis. . ." and other such nonsense that implies that we have trouble even wiping our noses.

The primary things they should have been dealing with are food, shelter and medical help, but instead they concentrated mainly on peripheral things like a community bulletin board, a meeting place and a central phone system (the phone system doesn't seem to be coordinating any information anyway. I mean, most of us have never had to use it.) At any rate, this is not to say that those things are not needed, but we have to pick our priorities and put our other programs around the most important things—people ain't going to be reading a bulletin board or watching flicks if they can't lift their bodies up for lack of food, or if they're about to kak from the clap. (The only other food place in the city offered a sandwich, cookies and kool-aid, which is not exactly conducive to strong bodies and minds: we don't want any more plastic amerikan food—it ain't healthy and that program isn't offering any kind of an alternative.)

There have also been some rumors going around that the Ozone House has been turning people into the pigs—is it true?

We would like the Ozone House to respond to our criticisms by writing some sort of statement explaining why their programs failed, and what means they will take to address themselves to the needs of the community.

SOUNDS RIGHT

RECORD REVIEWS by MUD

TOE FAT (Rare Earth)

Another Motown attempt (three years too late) to be mod and English as well as funky and black. The Lily White Rare Earth label continues to ferret out groups and grind out incredibly forgetabble albums. (Note—the exception, and quite an exception it is is the P.F. Sorrow & Emotion lps by the Pretty Things—but remember these lps had existed for over a year in England before Motown obtained them for Amerikan release.)

TOE FAT is no deviation from this steady churning of musical dung that so far is the basis of the Rare Earth makeup. In fact, the name says it—TOE FAT—thick, ugly, embarrassing, non-functional growth that one just wishes would disappear.

CACTUS (Atco)

Well, it's got a real swell color pic of a desert cactus swathed in red light against a deep rose sun. That's about it. The ex-Vanilla Fudgesicles Tim Bogert and Carmine Appice are consistent in their ability to develop any traces of talent and Rusty Day who, when with the Midnighters was *the* Detroit voice, screams and shouts and overall wins a berth on the MONTI-ROCK all star non-vocalist lead singers team.

As for the nimble fingered James McCarty of Detroit Wheels fame, he seems lost and lonely, and the feeling is still there that someday, someday, Jim McCarty will get a hold of himself, rise up angry and play that guitar dammit.

Someday—but unfortunately not today. This is a definite lp to avoid—unless of course you could dig a swell color picture of. . .

HIGH MOUNTAIN-CANYON (Columbia)

The title says it—lofty peaks to deep voids—a pleasant album that neither overly excites or offends—if your taste runs to groups such as West, Wings, Snow, Kak and other country folk flavored rock groups with emphasis on soft sweet vocals, you might consider adding this to your collection.

ACCEPT CHICKEN SHACK (Blue Horizon)

I can't.

SOLID BOND (Warner Brothers)

with Graham Bond, Jack Bruce, Ginger Baker, ad nauseum)

The only solid bond I could find on this "historic 2 record set" was the thick web of undistinguished moments in British music which bind, constrict, choke, snag, snarl, grab, strangle and choke to death whatever merit the idea of this lp set might ever have had.
A SOLID BOMB is more like it.

ERIC CLAPTON (Atco)

Side two is a gem, side one a joke. The whole lp is mixed by a guy who obviously hates guitar players. . .but if you dig Clapton's voice. . .

CRABBY APPLETON (Elektra)

Without any qualifications one of the best new groups, new lps, new names in a long while. A goodie.

VEHICLE—THE IDES OF MARCH (Warner Brothers)

What a gritty good feeling the title song brought one when it shook up the AM top 20 charts a while back. Full of blood sweat & tears power without any of the east coast prep school refining touches. Raw, pleading—"Great god, I love you"—a great single.

So—first the hit 45, now the lp and a chance to prove the group's worth—or chalk them up as a one song group, and file them away.

Unfortunately, the latter is altogether too much the case. So spare yourself. Don't ruin the pleasure of savoring the single by falling prey to the banality of the album. Cause it is a hell of a good 45.

(these classifieds were lifted from the Middle Earth bulletin board. Classifieds are FREE—to have a functioning up-to-date column, we need your stuff.) SEND OR COME TO: 708 Arch Street

Yamaha FG150; folk guitar. Must sell now. 769-2446

WANTED: grad to share ¼ of four bedroom house. 716 Granger—761-8166

NEED TO SELL: new brown suede cape w/attached vest. Susie—668-8074

FRED NEEDS A RIDE to West Coast after 20 August. 665-8329

2 GIRLS NEED a ride to New York/Boston/Atlantic City region. 26 August or later. 662-9641

FOR SALE—Gibson ES330, Cherry Red Double cutaway pickup. Case too. $200. 697-7795

WANTED—cheap room or house to share with brother or sister freaks. OR single furnished or unfurnished room. $20-$40 per month. Denny—761-0566 (before 16 September)

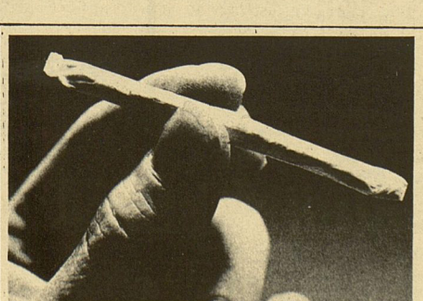
FOR SALE—six string Epiphone guitar hollow body, green sunburst. 1 humbucking pickup. Black case. Excellent condition. Was $325-now $175. Mike 971-3286. ALSO three Shure Undyne III microphones. Make offer.

WANTED—ford van. SELL—VW '65, rebuilt engine and clutch, new brakes, AM/FM. Offer? 483-3247

VOLKSWAGEN—1968 Fastback, burgundy. Excellent condition. Rustproofed. One owner, new tires. $1425 or best offer. 663-5554

ANN ARBOR CHAPTER of the White Panther Party needs all kinds of office equipment. Stop by the office at 708 Arch Street.

WANTED:
argus vendors
You: CAN MAKE YOUR FORTUNE!
CAN SERVE YOUR COMMUNITY!
CAN WIN FRIENDS & INFLUENCE PEOPLE!
BUY 'EM FOR 7¢
REWARD
SELL 'EM FOR 15¢
you can get 'em in ann arbor at:
argus 708 ARCH
arm/cadre 524 B.S. FOREST
translove 1510 HILL



I GOT MINE WITH AN ARGUS CLASSIFIED!
—another satisfied!
you will be too...

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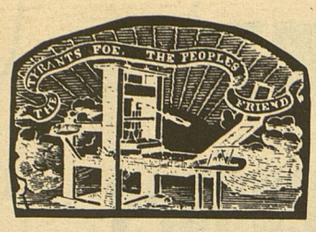

Published by Ann Arbor Argus Newspaper, Inc. 708 Arch Street, Ann Arbor, Michigan, 48104. Telephone (313) 769-1333.
Member, Liberation News Service LNS, Underground Press Syndicate UPS, American Revolutionary Media ARM, and Presna Latina.
National Distribution representative: J&A Distribution Company, 1133 Broadway, New York City, New York.

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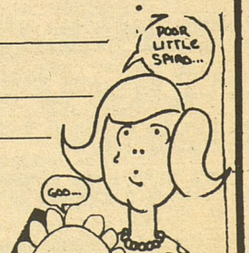

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THE PROGRAM OF THE WHITE PANTHER PARTY, JULY 4, 1970

We are living in a time of great change. The social order which has developed in L.e West since the Industrial Revolution is now obsolete. The conditions which have made the present mode of life necessary for the development of humanity have now changed, irrevocably, and we must address ourselves to the need for creating a whole new social order, a new economic system, a new culture, based on the new conditions now in effect on the planet: a highly-developed post-industrial cybernetic technology, the possibility of a post-scarcity economy, and the need for positive human planning on all levels so that the energies and resources of the planet can best be used in the service of all the people of earth now.

For the first time in human history since the Paleolithic we have the possibility of a post-scarcity world economy, which is characterized by an abundance of goods and services for all the people of the earth. This post-scarcity economy is now possible by virtue of the post-industrial cybernetic revolution and the technologies and human visions developed within the past twenty five years. Yet our technology is still being used to perpetuate an out-moded, out-dated, totally obsolete life-form—the consumer/war economy and the death-culture which supports it—because it is still being controlled by a tiny minority of the people, controlled and used by this minority to keep the people from realizing their full human potential and the full potential of their technology.

The natural development of humanity is still being held back by this minority class of "owners" who control the technology, the mass information media, the land, the means of production, the educational system, the government and its armies, in short the whole range of the means by which the people's needs are satisfied. In order to advance the people's interest, the whole consumer/war economy must be dismantled completely, to be replaced by a free world economy based solely on serving the needs of all the people all the time. This is the absolute minimum step which must be taken to bring freedom to the people of the earth.

We do not make this statement lightly. As the first wave of born-and-bred consumers we, the youth of the post-industrial west, have experienced first-hand the excesses and the emptiness of the consumer society, and we have rejected it as unfit for human consumption. We don't want it for ourselves, and we insist that our brothers and sisters all over the planet must not be subjected to this degradation either. We know what our modern technology is capable of, and we demand that it be placed entirely and directly in the service of ALL the people, not merely a tiny elite of a class of "owners" and exploiters.

We have seen the future—we ARE the future, and we know that it is not only ours, but that it likewise belongs to all the people on the planet. We know that the age of capitalism, competition, consumerism, and the class society is finished, and we demand total entrance for all people into the New Age of common wealth, cooperation, communalism, and the classless society which is now possible. We understand that modern electronic technology has enabled us to break down the artificial barriers between classes, races, cultures and nationalities so that we can now come face to face with each other on the planet as natural brothers and sisters. Everything belongs to everybody, and we all share a common interest, common wealth and a common fate. We demand the end of the present control system with its consumerism and war and its death culture, and the beginning of a continuous human revolution based on the free exchange of energy and materials, the free passage of people and goods from place to place as demanded by the absolute needs of the people, the free use of the energies and resources of the planet and its people within the context of a free social order based wholly on the needs of all the people all the time, and the free development of a new Life-Culture which will give voice to the highest spirit of mankind. These are our most basic demands.

WHAT WE WANT/WHAT WE BELIEVE

1. We want freedom. We want the power for all people to determine their own destinies.

We believe that we will not be free until all people are free, and that there will not be world peace until all the people of the world have their freedom. We believe that freedom means: first, the power of all peoples to overcome and control their own destinies, in cooperation with all other peoples, giving full respect to the rights of all other peoples to control THEIR own destinies. We believe that the first right of man is the right to live, the right to bread for his children, the right to live by his own labors, and the right to have his own culture. And we believe that the western notions of freedom as "free markets," "free enterprise," and "free competition" are wholly out-moded, out-dated, obsolete and inimical to the best interests of the peoples of the earth.

We believe further that all oppressed peoples have the absolute right to national self-determination, and that they are not bound to recognize or respect the so-called laws of the oppressor. In this connection, we support the national liberation struggles of the black, brown, yellow, red and youth colonies on the North American continent, of the Provisional Revolutionary Government of Vietnam, the Pathet Lao in Laos, the Khmer Rouge in Cambodia, the revolutionary peoples of Thailand, Malaysia, Japan, and the Phillipines, the Palestinian Liberation Front, all African, Asian and Latin American national liberation movements, and the struggles of all other peoples throughout the world who are fighting for their liberation from the forces of modern imperialism. We unite particularly with the revolutionary youth of the western world who are struggling with us to bring the New Age into being on this planet.

2. We want justice. We want an immediate and total end to all political, cultural, and sexist repression of all oppressed peoples all over the world, particularly the repression of women, of black people, young people, and all national minorities within the confines of the United States of America. We want the complete transformation of the so-called legal system in the United States so that the laws and courts and police and military will function only in the best interests of ALL the people. We want the end of all police and military violence directed against the people of the earth right now!

We believe that the American police, courts and military as they are presently constituted are used as instruments of repression by a minority "ownership" class against the revolutionary peoples of the earth; that they are the means by which the tiny "ownership" class manages to keep control of the world's natural and human resources; and that control of these forces must be removed from the hands of this minority class and placed in the hands of the people as a whole.

We believe that sisters throughout the planet are subjected to specific kinds of sexual oppression in the roles that they have been expected to fulfill. We are determined to rediscover our true roles as whole revolutionary people.

We believe that laws, courts, police and military should be used only to defend the people against the usurpation of their lives, liberty, and common wealth by any minority group, and to keep the earth's resources and the means of production and distribution of goods, information and services in the hands of the people as a whole. We believe that all domestic troops must be kept out of the people's communities, and that all international armed forces under the present control of the United States government must be recalled from their various outposts around the world, starting with Southeast Asia, and kept from interfering in the affairs of foreign peoples throughout the world.

3. We want a free world economy based on the free exchange of energy and materials and the end of money.

We believe that the present world economy based on scarcity and consumerism is obsolete and must be abolished, and that it must be replaced with a free, post-scarcity economy in which all the energies and resources of the earth are held in common wealth and used strictly to promote the welfare of all the people on the planet. Only in a scarcity economy do people and goods have a price; in a post-scarcity economy everything is free for every body, energies and materials are exchanged freely within an overall world planning system based on the absolute needs of the people, and minority control of the earth's energies and resources is completely eliminated. We believe that money, or "currency," is merely a curious function of the scarcity economy which will disappear when the free economy is allowed to develop and flourish.

4. We want a clean planet and a healthy people. We want to eliminate all industrial and military pollution of the land, the water, the air, and the universe itself, and of the people of the earth whose minds and bodies are now polluted by the products and the propaganda of the consumer/war society. We want to restore the ecological balance of the planet and secure the future of humanity and its environs.

We believe that the present state of disaster on planet earth is a direct and inescapable result of the irresponsible capitalist system and the greedy conduct of the "ownership" class which controls that system. We believe that control of the planet's resources must be placed entirely in the hands of the people, who will develop new forms of energy and fuel, eliminate unnecessary jobs and degrading products, and stop the pollution of the planet and its people.

5. We want a free educational system that will teach each man, woman, and child on earth exactly what each needs to know to survive and grow into his or her full human potential.

We believe that the present so-called educational system in the west is merely a high-pressure training device by means of which the "ownership" class provides itself with adequately-trained workers for the various levels of its exploitative production system, from the high-school-trained factory wroker to the college-educated manager, professor, general, manipulator, judge, prosecutor, insurance salesman, etc. We believe that the schools are also used to wipe out all creative and humanistic impulse in the country's youth population and replace them with the cheapest brand of materialism, the anti-human ethic of the consumer culture. We believe further that education is one of the most important and one of the most exciting functions and responsibilities of the free society and that all people should receive any education which will teach them to provide for their own needs and to determine their own destinies. A free revolutionary educational system is central to the development of a free revolutionary society, since the people have to be fully informed and made fully aware of the possibilities open to them so they can truly have freedom of movement and freedom of opportunity. We believe that the free educational system of the future will go far beyond classrooms and teachers and textbooks and tests—it will include the whole universe and will make full use of the highest forms of modern technology to bring all relevant information to all the people and teach them how to utilize that information for their own happiness and welfare.

6. We want to free all structures from corporate rule and turn all the buildings and land over to the people at once.

We believe that the land and everything on it belongs to no one but to the people as a whole, and that the land and any structures built on it must be used solely for the benefit of all the people. We believe that deeds, mortgages, leases, rents, liens, all of those things are simply phony means of control through which the "ownership" class exploits the rest of the people. We believe that the actual and absolute needs of the people, all the people, must control the uses to which the land and the structures built on the land are put.

7. We want free access to all information media and to all technology for all the people.

We believe that the people must control the means of production and the entire technology of production, service and distribution, and that the people must control and have free access to the mass information media so they can control their own consciousness. We believe that the mass information media must no longer be used to propagandize the consumer economy, that it must instead be used to free the people from obsolete beliefs and values which are detrimental to their highest human development. We believe that the people's technology must be used solely to keep the people informed of all the possibilities open to them in the New Age and to help teach them how to realize those possibilities.

8. We want the freedom of all people who are being held against their will in the conscripted armies of the oppressor throughout the world.

We believe that the only legitimate armed forces are those which can only be defined as people's armies, that is, armies made up of citizen volunteers and patriots who are fighting in defense of their homeland against imperialist agressor/invaders, or who are fighting for the national liberation of their peoples against oppressive mother country forces. We believe that all conscripted soldiers, particularly those brothers who have been ripped off from the black and youth colonies in the United States and forced under pain of imprisonment or death to promote U.S. imperialism wherever they are sent throughout the world, must be released from that service immediately and returned to their own communities, where they can join the struggle for the freedom of their own people.

9. We want the freedom of all political prisoners of war held in federal, state, county, and city jails and prisons. We want them returned to their communities at once!

We believe that the government of the United States and its various agencies and subsidiaries is presently carrying out an organized, calculated, wide-ranging program of political and cultural repression and terrorism against the people of the black and youth colonies of North America, and against all revolutionary peoples throughout the world. We believe that thousands of our brothers and sisters are being arrested, jailed, dragged into courts, subjected to cruel and unusual punishments, and imprisoned or exiled on phony charges such as marijuana possession, trespassing on the people's property, resisting illegitimate arrests, refusing to accept inhuman and illegal orders from government agents, etc. And we believe that these brothers and sisters must be released from their illegal confinement and returned to the people immediately.

We believe particularly that John Sinclair, Huey P. Newton, Bobby Seale, Erika Huggins, the Panther 21, Timothy Leary, Ahmed Evans, Martin Sostre, Lee Otis Johnson, all marijuana prisoners, all draft resisters, all deserters and resisters of illegitimate authority within the mother country armed forces must be released from all jails at once.

We believe further that all American prisoners are political prisoners finally, since their "crimes" have been prompted and promoted by the insane consumer culture which teaches people to rob, steal, rape, murder, plunder and destroy as a means to personal power and property. Property itself is theft—the real criminals are the members of the tiny "ownership" class who have ripped off the land and its resources from the people's common wealth and who use their illegal power to keep the people from assuming full control of what is rightfully theirs.

We believe that prisons and jails have nothing to do with the "crimes" committed by their inhabitants, and that all prisoners should be released and given a chance to prove themselves as free citizens of the New Age. If there are "criminals" who cannot restrain themselves from harming other people, they must then be brought before juries of their PEERS and, if convicted, sent to real rehabilitation centers which will teach them how to live in the New Age.

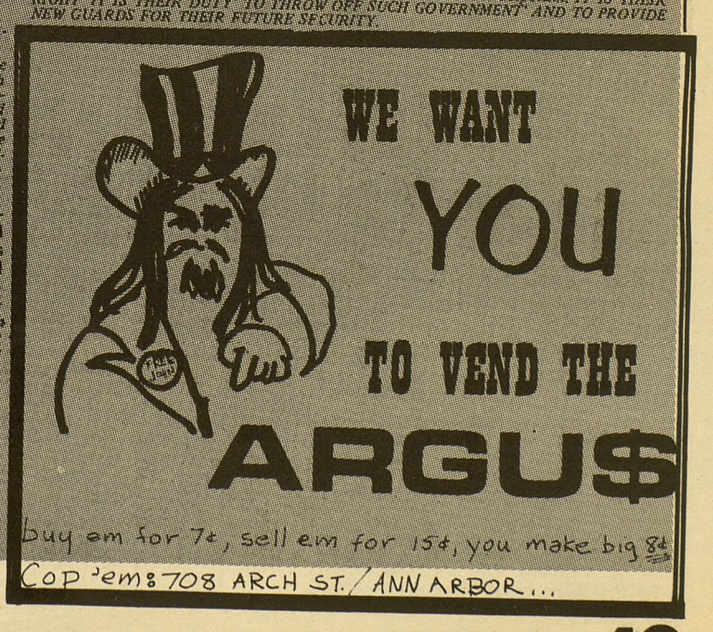
10. We want a free planet. We want free land, free food, free shelter, free clothing, free music, and culture, free media, free technology, free education, free health care, free bodies, free people, free time and space, everything free for every body!

We believe that the only solution to the problems of the people of the earth now is through the creation of a free world economy based on the needs of all the people all the time, and that any social system which does not provide for the needs of all the people must be abolished and replaced by a free social order.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separations.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just power from the consent of the governed; THAT WHENEVER ANY FORM OF GOVERNMENT BECOMES DESTRUCTIVE OF THESE ENDS IT IS THE RIGHT OF THE PEOPLE TO ALTER OR ABOLISH IT and to institute a new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing inevitably the same object, evince a design to reduce them under absolute despotism, IT IS THEIR RIGHT, IT IS THEIR DUTY, TO THROW OFF SUCH GOVERNMENT AND TO PROVIDE NEW GUARDS FOR THEIR FUTURE SECURITY.



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REGISTRATION FORM

FOR REPRESENTATIVES OR INDIVIDUALS FOR THE
REVOLUTIONARY PEOPLE'S PLENARY SESSION
Temple University Gymnasium
Broad & Montgomery Streets, Philadelphia, Pennsylvania
September 5-7, 1970

UNLESS OTHERWISE NOTIFIED OF CHANGE
CHECK-IN CENTER IS

CHECK-IN TIME STARTS FRIDAY, SEPTEMBER 4th AT 12 NOON THRU SATURDAY, SEPTEMBER 5th, 4 P.M. PLENARY SESSION STARTS SATURDAY EVENING, SEPTEMBER 5th AT 7 P.M.

WE SUGGEST TO ALL PEOPLE, REPRESENTATIVES AND PARTIES OF ORGANIZATIONS TO ARRIVE EARLY AS POSSIBLE STARTING FRIDAY, SEPTEMBER 4th, 12NOON SO THAT EVERYONE CAN BE PROPERLY ASSISTED IN GETTING HOUSING AND OTHER NECESSARY INFORMATION THAT MANY THOUSANDS WILL NEED TO KNOW FOR THE DURATION OF THE PLENARY SESSION

Cut along this line and
Mail this section of the Registration

Please check all appropriate squares

I AM COMING TO THE REVOLUTIONARY PEOPLE'S PLENARY SESSION.

☐ I WILL NOT NEED HOUSING ARRANGEMENTS.
☐ I WILL NEED HOUSING ARRANGEMENTS.

☐ I WILL NOT NEED TRANSPORTATION.
☐ I WILL NEED TRANSPORTATION.

☐ OTHER MEMBERS OF MY ORGANIZATION WILL ALSO ATEND. HOW MANY?_____

☐ I WOULD LIKE TO ESTABLISH A CONSTITUTIONAL CONVENTION INFORMATION CENTER IN MY AREA. (IF THIS IS FOR AN ORGANIZATION, PLEASE SEND NAME, ADDRESS AND OTHER PERTNENT PARTICULARS)

PLEASE SEND REGISTRATION BLANKS, INFORMATION ETC. SO THAT I MAY AID THE PLENARY SESSION BY DUPLICATING AND DISTRIBUTING MATERIALS, LEAFLETS, POSTERS, BUMPER STICKERS ETC.

I WILL ENCLOSE $_____ TO HELP WITH THE COST OF THE PLENARY SESSION.

NAME.....

STREET ADDRESS.....CITY.....STATE.....ZIP.....

HOME PHONE.....ORGANIZATION.....NON-ORGANIZATION.....

PHONE(FOR ORG.).....ADDRESS.....CITY..... STATE.....

THE REVOLUTIONARY PEOPLE'S CONSTITUTIONAL CONVENTION IS
PROJECTED TO November 4,1970, ELECTION DAY.
LOCATION and PLANS WILL BE DEVELOPED at the PLENARY SESSION

MAIL THIS REG. FORM TO:

BLACK PANTHER PARTY
National Headquarters
Ministry of Information
1048 Peralta St.
W. Oakland, California
(415) 465-5047-48-49

Wash., D.C., Ministry of Infor.
2327 18th Street, N.W.
Washington, D.C. 20009
(202) 265-4418-19

East Coast, Ministry of Infor.
1370 Boston Road
Bronx, N.Y. 11212
(212) 328-9911-9009

Chicago Ministry of Information
2350 W. Madison
Chicago, Ill.
(312)243-8276

WASHINGTON—The people had come from all across Amerika—mostly the heirs of those who had been disenfranchised at the first constitutional convention in 1776. The Black Panther Party had called for a Revolutionary People's Constitutional Convention and the people had come to attend the first phase in the writing of a new constitution, a planning session held in Washington, DC, 8 and 9 August. at Howard University Law School.

There was a representative of the Mothers of Black Liberators from Winston-Salem, NC, who said she had been educated by her children. Migrant workers from the neo-slave camps of Long Island, NY, Puerto Ricans from all over the East Coast. Black students from Kent State. Women's liberationists. Gay people from coast to coast. Black and white lawyers. Greasers from Daley's Chicago. And white people from the Allegheny hills of Pennsylvania with accents thicker than black strap molasses.

The primary task at the Planning Session was setting up the machinery to bring about phase two of the Constitutional Convention—the Plenary Session that is to be held in Philadelphia.

Constitutional Convention Information Centers have been set up from Boston to Winston-Salem, from Los Angeles to San Francisco. All concerned people are asked to open up their homes, offices, organizations, shoe-shine parlors, beauty parlors, or whatever, so they can be used as Constitutional Convention Information Centers.

The Plenary Session will be held in Philadelphia from 4-7 September, at the Temple University Gymnasium at Broad and Montgomery Streets. Registration forms are available from newspapers and Black Panther Party offices. (see above.) Sign-in will be at the Church of the Advocate at 18th and Diamond, 4 and 5 September.

Huey will be there!

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